

INTRODUCTORY

SYRIAC METHOD AND MANUAL

BY

ROBERT DICK, [✓]WILSON, PH.D.


PROFESSOR OF OLD TESTAMENT LANGUAGES AND HISTORY IN THE WESTERN
THEOLOGICAL SEMINARY, ALLEGHENY, PA.

NEW YORK
CHARLES SCRIBNER'S SONS
1891

COPYRIGHT, 1891, BY
ROBERT DICK WILSON.

Press of J. J. Little & Co.
Astor Place, New York

TO MY BELOVED PARENTS
THIS WORK
IS
RESPECTFULLY AND GRATEFULLY
DEDICATED



Digitized by the Internet Archive
in 2010 with funding from
Princeton Theological Seminary Library

PREFACE.

THE plan of this METHOD AND MANUAL is in general the same as that of the corresponding "Introductory Hebrew Method and Manual" of Professor W. R. Harper, Ph.D. The following notes may be in place by way of explanation.

The first four chapters of Genesis (which are copied with variations from Nestle's "Syriac Grammar") are chosen because they afford the best means of comparison with the Hebrew of Professor Harper's "Manual."

The selections from the 10th to the 32d page, inclusive, lead up gradually from more easy to more difficult portions of the Peshito version. The last selection is the introductory portion of the history of Rabban Soma, possessed in manuscript by the author and never before published. Being printed in the Nestorian alphabet, it will be useful as an introduction to the East Syriac system of writing. For assistance in reading this selection the reader is referred especially to the note under Section I., Article 6, and to Article 6. 6. of the "Elements."

The "Notes and Observations" need no remark, except that the latter contain all of the main principles of Syriac grammar, while the former give all explanations necessary for a full understanding of the orthography, etymology, and syntax of the text.

The "Grammar Lessons" carry the student over all the articles of the "Elements of Syriac Grammar," with reviews of the same. The "Word Lessons" contain only such words as are not in the verses of Genesis, upon which the "Exercises" are largely based. When the grammar lesson has been upon a certain subject, the word lesson gives such words as throw light upon it; *e. g.*, in Lesson XI. the grammar lesson is on Lomadh Olaph verbs; the word lesson consists largely of Lomadh Olaph verbs. The vocabulary thus learned can be enlarged from the "Word Lists" on pp.

134-147. The "Exercises" are based upon the text of Genesis and upon the grammar and word lessons. They will be found, it is hoped, an excellent means of fixing in the memory the principles of grammar and the words of most common use. The "Exercises" can be supplemented by the transliteration of Genesis I., and by the literal translation of Genesis I.-IV., found at the end of the volume.

TABLE OF CONTENTS.

	PAGE
CHRESTOMATHY.....	1- 36
Genesis I.-IV.....	1- 9
Psalm II.....	10
Jonah.....	11- 15
Malachi.....	16- 21
Matthew XXVI.-XXVIII	22- 33
Selection from Rabban Soma.....	33- 36
GLOSSARY	37- 55
MANUAL—PART I.....	56-123
Lesson I.....Genesis I. 1.....	56- 58
Lesson II.....Genesis I. 2.....	58- 62
Lesson III.....Genesis I. 3, 4	62- 66
Lesson IV.....Genesis I. 6-8	66- 70
Lesson V.....Genesis I. 9-13	70- 75
Lesson VI.....Genesis I. 14-16	75- 79
Lesson VII.....Genesis I. 17-23	79- 83
Lesson VIII.....Genesis I. 24-31	83- 87
Lesson IX.....Genesis II. 1-8.....	87- 91
Lesson X.....Genesis II. 9-15.....	91- 95
Lesson XI ..Genesis II. 16-20.....	95- 99
Lesson XII.....Genesis II. 21-25.....	99-102
Lesson XIII.....Genesis III. 1-5.....	102-106
Lesson XIV.....Genesis III. 6-14.....	107-110
Lesson XV.....Genesis III. 15-24.....	110-114
Lesson XVI.....Genesis IV. 1-13.....	115-118
Lesson XVII.....Genesis IV. 14-28.....	118-120
Lesson XVIII.....Psalm II.....	121-123
MANUAL—PART II.....	124-133
Notes on Jonah	124-128
Notes on Malachi	128-130
Notes on Matthew	131-133

	PAGE
WORD LISTS—SYRIAC	134-140
List of Verbs	134-137
List of Nouns	137-140
WORD LISTS—ENGLISH	141-147
List of Verbs	141-144
List of Nouns	144-147
TRANSLITERATION OF GENESIS I	148-150
TRANSLATION OF GENESIS I.-IV	151-160

THE FIRST FOUR CHAPTERS OF GENESIS.

Chapter I.

[illegible][illegible]

اَفْتَحْتُهَا . وَنَزَعْتُ مِنْهَا : نَفْسًا : نَفْسًا . وَنَزَعْتُ مِنْهَا : نَفْسًا . وَنَزَعْتُ مِنْهَا : نَفْسًا .

حَبَسَ بِمَفْزَعٍ ۚ حَبَسَ لَدَا حَسْبُجَا. حَسْبُ ۚ

[illegible]

مَدَنًا مَبْرُورًا. ۱۰ عَنَّا ۱۱ لَنَا ۱۲ عَمَّا ۱۳ جَعَلْنَا ۱۴ مَدَنًا ۱۵ مَبْرُورًا ۱۶

ضِبْ مَقْتًا دَمَقْتًا. ٧ دَخِبْ خَلَقًا اَفْعَلًا: ٨ جَنِبْ ضِبْ مَقْتًا جَلَبَةً

مَجْهٌ اِزْمَدَا : مَجْبَدٌ مَقْدَا بِجَنَّا مَجْهٌ اِزْمَدَا . مَجْدَا مَقْدَا . مَجْدَا مَقْدَا .

[illegible]

١٥ ^٥ ^٤ ^٣ ^٢ ^١ ^٠ ^١ ^٢ ^٣ ^٤ ^٥ ^٦ ^٧ ^٨ ^٩ ^{١٠} ^{١١} ^{١٢} ^{١٣} ^{١٤} ^{١٥} ^{١٦} ^{١٧} ^{١٨} ^{١٩} ^{٢٠} ^{٢١} ^{٢٢} ^{٢٣} ^{٢٤} ^{٢٥} ^{٢٦} ^{٢٧} ^{٢٨} ^{٢٩} ^{٣٠} ^{٣١} ^{٣٢} ^{٣٣} ^{٣٤} ^{٣٥} ^{٣٦} ^{٣٧} ^{٣٨} ^{٣٩} ^{٤٠} ^{٤١} ^{٤٢} ^{٤٣} ^{٤٤} ^{٤٥} ^{٤٦} ^{٤٧} ^{٤٨} ^{٤٩} ^{٥٠} ^{٥١} ^{٥٢} ^{٥٣} ^{٥٤} ^{٥٥} ^{٥٦} ^{٥٧} ^{٥٨} ^{٥٩} ^{٦٠} ^{٦١} ^{٦٢} ^{٦٣} ^{٦٤} ^{٦٥} ^{٦٦} ^{٦٧} ^{٦٨} ^{٦٩} ^{٧٠} ^{٧١} ^{٧٢} ^{٧٣} ^{٧٤} ^{٧٥} ^{٧٦} ^{٧٧} ^{٧٨} ^{٧٩} ^{٨٠} ^{٨١} ^{٨٢} ^{٨٣} ^{٨٤} ^{٨٥} ^{٨٦} ^{٨٧} ^{٨٨} ^{٨٩} ^{٩٠} ^{٩١} ^{٩٢} ^{٩٣} ^{٩٤} ^{٩٥} ^{٩٦} ^{٩٧} ^{٩٨} ^{٩٩} ^{١٠٠} ^{١٠١} ^{١٠٢} ^{١٠٣} ^{١٠٤} ^{١٠٥} ^{١٠٦} ^{١٠٧} ^{١٠٨} ^{١٠٩} ^{١١٠} ^{١١١} ^{١١٢} ^{١١٣} ^{١١٤} ^{١١٥} ^{١١٦} ^{١١٧} ^{١١٨} ^{١١٩} ^{١٢٠} ^{١٢١} ^{١٢٢} ^{١٢٣} ^{١٢٤} ^{١٢٥} ^{١٢٦} ^{١٢٧} ^{١٢٨} ^{١٢٩} ^{١٣٠} ^{١٣١} ^{١٣٢} ^{١٣٣} ^{١٣٤} ^{١٣٥} ^{١٣٦} ^{١٣٧} ^{١٣٨} ^{١٣٩} ^{١٤٠} ^{١٤١} ^{١٤٢} ^{١٤٣} ^{١٤٤} ^{١٤٥} ^{١٤٦} ^{١٤٧} ^{١٤٨} ^{١٤٩} ^{١٥٠} ^{١٥١} ^{١٥٢} ^{١٥٣} ^{١٥٤} ^{١٥٥} ^{١٥٦} ^{١٥٧} ^{١٥٨} ^{١٥٩} ^{١٦٠} ^{١٦١} ^{١٦٢} ^{١٦٣} ^{١٦٤} ^{١٦٥} ^{١٦٦} ^{١٦٧} ^{١٦٨} ^{١٦٩} ^{١٧٠} ^{١٧١} ^{١٧٢} ^{١٧٣} ^{١٧٤} ^{١٧٥} ^{١٧٦} ^{١٧٧} ^{١٧٨} ^{١٧٩} ^{١٨٠} ^{١٨١} ^{١٨٢} ^{١٨٣} ^{١٨٤} ^{١٨٥} ^{١٨٦} ^{١٨٧} ^{١٨٨} ^{١٨٩} ^{١٩٠} ^{١٩١} ^{١٩٢} ^{١٩٣} ^{١٩٤} ^{١٩٥} ^{١٩٦} ^{١٩٧} ^{١٩٨} ^{١٩٩} ^{٢٠٠} ^{٢٠١} ^{٢٠٢} ^{٢٠٣} ^{٢٠٤} ^{٢٠٥} ^{٢٠٦} ^{٢٠٧} ^{٢٠٨} ^{٢٠٩} ^{٢١٠} ^{٢١١} ^{٢١٢} ^{٢١٣} ^{٢١٤} ^{٢١٥} ^{٢١٦} ^{٢١٧} ^{٢١٨} ^{٢١٩} ^{٢٢٠} ^{٢٢١} ^{٢٢٢} ^{٢٢٣} ^{٢٢٤} ^{٢٢٥} ^{٢٢٦} ^{٢٢٧} ^{٢٢٨} ^{٢٢٩} ^{٢٣٠} ^{٢٣١} ^{٢٣٢} ^{٢٣٣} ^{٢٣٤} ^{٢٣٥} ^{٢٣٦} ^{٢٣٧} ^{٢٣٨} ^{٢٣٩} ^{٢٤٠} ^{٢٤١} ^{٢٤٢} ^{٢٤٣} ^{٢٤٤} ^{٢٤٥} ^{٢٤٦} ^{٢٤٧} ^{٢٤٨} ^{٢٤٩} ^{٢٥٠} ^{٢٥١} ^{٢٥٢} ^{٢٥٣} ^{٢٥٤} ^{٢٥٥} ^{٢٥٦} ^{٢٥٧} ^{٢٥٨} ^{٢٥٩} ^{٢٦٠} ^{٢٦١} ^{٢٦٢} ^{٢٦٣} ^{٢٦٤} ^{٢٦٥} ^{٢٦٦} ^{٢٦٧} ^{٢٦٨} ^{٢٦٩} ^{٢٧٠} ^{٢٧١} ^{٢٧٢} ^{٢٧٣} ^{٢٧٤} ^{٢٧٥} ^{٢٧٦} ^{٢٧٧} ^{٢٧٨} ^{٢٧٩} ^{٢٨٠} ^{٢٨١} ^{٢٨٢} ^{٢٨٣} ^{٢٨٤} ^{٢٨٥} ^{٢٨٦} ^{٢٨٧} ^{٢٨٨} ^{٢٨٩} ^{٢٩٠} ^{٢٩١} ^{٢٩٢} ^{٢٩٣} ^{٢٩٤} ^{٢٩٥} ^{٢٩٦} ^{٢٩٧} ^{٢٩٨} ^{٢٩٩} ^{٣٠٠} ^{٣٠١} ^{٣٠٢} ^{٣٠٣} ^{٣٠٤} ^{٣٠٥} ^{٣٠٦} ^{٣٠٧} ^{٣٠٨} ^{٣٠٩} ^{٣١٠} ^{٣١١} ^{٣١٢} ^{٣١٣} ^{٣١٤} ^{٣١٥} ^{٣١٦} ^{٣١٧} ^{٣١٨} ^{٣١٩} ^{٣٢٠} ^{٣٢١} ^{٣٢٢} ^{٣٢٣} ^{٣٢٤} ^{٣٢٥} ^{٣٢٦} ^{٣٢٧} ^{٣٢٨} ^{٣٢٩} ^{٣٣٠} ^{٣٣١} ^{٣٣٢} ^{٣٣٣} ^{٣٣٤} ^{٣٣٥} ^{٣٣٦} ^{٣٣٧} ^{٣٣٨} ^{٣٣٩} ^{٣٤٠} ^{٣٤١} ^{٣٤٢} ^{٣٤٣} ^{٣٤٤} ^{٣٤٥} ^{٣٤٦} ^{٣٤٧} ^{٣٤٨} ^{٣٤٩} ^{٣٥٠} ^{٣٥١} ^{٣٥٢} ^{٣٥٣} ^{٣٥٤} ^{٣٥٥</}

[illegible]

مَقَامًا. سَاوَاكَ بِمَنْزِلِهِ. ١١ وَاعْنِ كَلَامًا: فَمَعْدَانِ فِي جَانِبِ حَسْبَا

١٠. اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِرَحْمَتِكَ اَنْ تَجْعَلَ لِيْ رِزْقًا يَّوْمًا
 وَرِزْقًا بَعْدَ يَوْمٍ

[illegible]

15 جَبَلِشَه : مَكْلَا بِدَجِبْ قَنَازْ بِنْدُخْتِه خَشْ جَبَلِشَه . مَمْلَا خَتَا

بِمَقْصِدٍ. 13 وَنَحْنُ نَحْنُ نَحْنُ. سَعَى بِبَعْدِهِ. 14 وَأَعْنِ خَلَا
 نَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ. خَلَقَ بِمَقْصِدٍ خَلَقَ:
 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ. 15 وَنَحْنُ نَحْنُ نَحْنُ
 خَلَقَ نَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ. 16 وَنَحْنُ نَحْنُ نَحْنُ
 20 نَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ. نَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ
 خَلَقَ نَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ. 17 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ
 خَلَقَ نَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ. 18 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ
 خَلَقَ نَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ. 19 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ
 نَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ. 20 وَأَعْنِ خَلَا نَحْنُ نَحْنُ نَحْنُ
 25 نَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ. 21 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ
 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ. 22 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ
 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ. 23 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ
 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ. 24 وَأَعْنِ خَلَا نَحْنُ نَحْنُ نَحْنُ
 30 خَلَقَ نَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ. 25 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ
 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ. 26 وَأَعْنِ خَلَا نَحْنُ نَحْنُ نَحْنُ
 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ. 27 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ
 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ. 28 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ
 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ. 29 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ
 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ. 30 وَنَحْنُ نَحْنُ نَحْنُ نَحْنُ نَحْنُ

وَجَعَلَهُ سَمَةً وَأَقَامَ.
 21 وَأَقَامَ مَعَهُ خُصْمًا خَلًا إِيَّاهُ وَبُغِيضًا: وَلَسَّ سِرًّا مَعَهُ
 30 خَلِيْقَتَيْنِ: وَأَعَادَ خُصْمًا سَكِينًا. 22 وَبَعَثَ مَعَهُ خُصْمًا خَلًا وَبَسَجَ
 مَعَهُ إِيَّاهُ لَلْأَذَلِّ أَمَامَهُ لِيُؤْخَذَ 23 وَأَعَانَ إِيَّاهُ. ثُمَّ أَعَادَ يَنْهَعًا مَعَهُ
 يَنْهَعًا: وَبَعَثَ مَعَهُ خُصْمًا: ثُمَّ أَعَادَ يَنْهَعًا خَلًا وَبَعَثَ يَنْهَعًا
 لَسَمَةً. 24 خَلًا ثُمَّ لَمَضَى يَنْهَعًا لَلْأَعْبَسِ وَأَلْبَسَ: وَلَسَّ
 لَلْأَذَلِّ. وَلَمَضَى يَنْهَعًا سِرًّا. 25 وَلَمَضَى يَنْهَعًا خَلًا: إِيَّاهُ
 35 وَأَقَامَ مَعَهُ خُصْمًا.

Chapter III.

1 وَأَقَامَ خُصْمًا خَلًا مَعَهُ سَكِينًا وَبُغِيضًا مَعَهُ خَلًا.
 2 وَأَقَامَ سَمًا لَلْأَذَلِّ. ثُمَّ أَعَادَ يَنْهَعًا خَلًا وَبُغِيضًا مَعَهُ خَلًا
 3 وَأَقَامَ يَنْهَعًا خَلًا. وَبَعَثَ مَعَهُ خُصْمًا خَلًا وَبَسَجَ مَعَهُ خُصْمًا
 4 وَأَقَامَ يَنْهَعًا خَلًا وَبَسَجَ مَعَهُ خُصْمًا خَلًا وَبَسَجَ مَعَهُ خُصْمًا
 5 مَعَهُ خُصْمًا خَلًا وَبَسَجَ مَعَهُ خُصْمًا خَلًا وَبَسَجَ مَعَهُ خُصْمًا
 6 مَعَهُ خُصْمًا خَلًا وَبَسَجَ مَعَهُ خُصْمًا خَلًا وَبَسَجَ مَعَهُ خُصْمًا
 7 مَعَهُ خُصْمًا خَلًا وَبَسَجَ مَعَهُ خُصْمًا خَلًا وَبَسَجَ مَعَهُ خُصْمًا
 8 مَعَهُ خُصْمًا خَلًا وَبَسَجَ مَعَهُ خُصْمًا خَلًا وَبَسَجَ مَعَهُ خُصْمًا
 9 مَعَهُ خُصْمًا خَلًا وَبَسَجَ مَعَهُ خُصْمًا خَلًا وَبَسَجَ مَعَهُ خُصْمًا
 10 مَعَهُ خُصْمًا خَلًا وَبَسَجَ مَعَهُ خُصْمًا خَلًا وَبَسَجَ مَعَهُ خُصْمًا

20 וַיֵּלֶךְ אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. 21 וַיִּזְכֹּר אָדָם אֶת הַיָּם אֲשֶׁר יָצָא מִן הַגָּן. 22 וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. 23 וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. 24 וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. 5
 וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן.

Chapter IV.

1 וַיֵּלֶךְ אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. 2 וַיִּזְכֹּר אָדָם אֶת הַיָּם אֲשֶׁר יָצָא מִן הַגָּן. 3 וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. 4 וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. 5 וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. 6 וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. 7 וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. 8 וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. 9 וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. 10 וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. 11 וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. 12 וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. 13 וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. 14 וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן. 15 וַיֹּאמֶר אָדָם וְחַוְּוָה בְּעֵדֵן הַגָּן.

וַיֵּלֶךְ אָדָם מִלִּבְיָהוּ וַיֵּשֶׁב בְּאֶרֶץ חֲוֵי.

וַיֵּלֶךְ אָדָם מִלִּבְיָהוּ וַיֵּשֶׁב בְּאֶרֶץ חֲוֵי.

וַיֵּלֶךְ אָדָם מִלִּבְיָהוּ וַיֵּשֶׁב בְּאֶרֶץ חֲוֵי.

וַיֵּלֶךְ אָדָם מִלִּבְיָהוּ וַיֵּשֶׁב בְּאֶרֶץ חֲוֵי.

וַיֵּלֶךְ אָדָם מִלִּבְיָהוּ וַיֵּשֶׁב בְּאֶרֶץ חֲוֵי.

וַיֵּלֶךְ אָדָם מִלִּבְיָהוּ וַיֵּשֶׁב בְּאֶרֶץ חֲוֵי.

וַיֵּלֶךְ אָדָם מִלִּבְיָהוּ וַיֵּשֶׁב בְּאֶרֶץ חֲוֵי.

וַיֵּלֶךְ אָדָם מִלִּבְיָהוּ וַיֵּשֶׁב בְּאֶרֶץ חֲוֵי.

PSALM II.

١ حَمْدًا ذِكْرًا خَمْدًا : ٢ اَعْدَدُوا زَلَّتْ سَبِيحَةُ زُلْ ٣ مُنْجِدٌ مَكْنِيًا ٤ اِنْخَا
 ٥ مَعْتَبَرًا : ٦ اَلْمَكْنِيَةُ اَعْبَرُ : ٧ مَكْنِيًا مَكْنِيًا ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠
 ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

THE PROPHECY OF JONAH.

Chapter I.

- 1 ¹ וַיְהִי כִּי הָיָה דְבַר יְהוָה אֶל יוֹנָתָן בֶּן־נִחֲמָשׁ אֲשֶׁר מִנְּשֶׁתִּים וַיֹּאמֶר יְהוָה אֶל יוֹנָתָן
 חֲבִילָה מְבִיטָה וְעֵלְיָה וְאַחֲרָיו חֲמִשָּׁה יָמִים וַיֵּלֶךְ יוֹנָתָן מִנְּשֶׁתִּים מִבְּרֹחַ
 3 וְעַד מָדָן חֲמִשָּׁה יָמִים וַיֵּלֶךְ יוֹנָתָן מִבְּרֹחַ מִנְּשֶׁתִּים וַיֵּלֶךְ
 וְאַחֲרָיו חֲמִשָּׁה יָמִים וַיֵּלֶךְ יוֹנָתָן מִבְּרֹחַ מִנְּשֶׁתִּים וַיֵּלֶךְ
 5 וְאַחֲרָיו חֲמִשָּׁה יָמִים וַיֵּלֶךְ יוֹנָתָן מִבְּרֹחַ מִנְּשֶׁתִּים וַיֵּלֶךְ
 וְאַחֲרָיו חֲמִשָּׁה יָמִים וַיֵּלֶךְ יוֹנָתָן מִבְּרֹחַ מִנְּשֶׁתִּים וַיֵּלֶךְ
 וְאַחֲרָיו חֲמִשָּׁה יָמִים וַיֵּלֶךְ יוֹנָתָן מִבְּרֹחַ מִנְּשֶׁתִּים וַיֵּלֶךְ
 וְאַחֲרָיו חֲמִשָּׁה יָמִים וַיֵּלֶךְ יוֹנָתָן מִבְּרֹחַ מִנְּשֶׁתִּים וַיֵּלֶךְ
 וְאַחֲרָיו חֲמִשָּׁה יָמִים וַיֵּלֶךְ יוֹנָתָן מִבְּרֹחַ מִנְּשֶׁתִּים וַיֵּלֶךְ
 10 וְאַחֲרָיו חֲמִשָּׁה יָמִים וַיֵּלֶךְ יוֹנָתָן מִבְּרֹחַ מִנְּשֶׁתִּים וַיֵּלֶךְ
 וְאַחֲרָיו חֲמִשָּׁה יָמִים וַיֵּלֶךְ יוֹנָתָן מִבְּרֹחַ מִנְּשֶׁתִּים וַיֵּלֶךְ
 וְאַחֲרָיו חֲמִשָּׁה יָמִים וַיֵּלֶךְ יוֹנָתָן מִבְּרֹחַ מִנְּשֶׁתִּים וַיֵּלֶךְ
 וְאַחֲרָיו חֲמִשָּׁה יָמִים וַיֵּלֶךְ יוֹנָתָן מִבְּרֹחַ מִנְּשֶׁתִּים וַיֵּלֶךְ
 וְאַחֲרָיו חֲמִשָּׁה יָמִים וַיֵּלֶךְ יוֹנָתָן מִבְּרֹחַ מִנְּשֶׁתִּים וַיֵּלֶךְ
 15 וְאַחֲרָיו חֲמִשָּׁה יָמִים וַיֵּלֶךְ יוֹנָתָן מִבְּרֹחַ מִנְּשֶׁתִּים וַיֵּלֶךְ

عَنَّا خَصْرٌ مَثَلٌ بِبَدَهِ اِلْمَا اَلْتِ، وَفِي مَوْجٍ مَثَلٌ خَرَفٌ * 11 دَرَّ
 مَدِي اَلْتِ، اُغْنِيهِ جِهَ مَثَلٌ يَحْبِرُ خَرٍ دِلِمَا مَثَلٌ مَثَلٌ مَثَلٌ بِمَثَلٍ اَلْتِ
 اَلِي مَثَلٌ مَثَلٌ خَلَفٌ * 12 اُغْنِي خَرَفٌ مَثَلٌ. مَدَعَدَلٌ دَاغَدَلٌ
 عَمَلٌ. دِلِمَا مَثَلٌ مَثَلٌ مَثَلٌ بِمَثَلٍ اَلْتِ دِلِمَا مَثَلٌ مَثَلٌ دَاغَدَلٌ
 5 اَلْتِ اَلْتِ خَلَفٌ * 13 دَاغَدَلٌ اِلْمَا اَلْتِ، وَفِي مَثَلٌ دِلِمَا
 اَلْمَدَّ. مَثَلٌ بِمَثَلٍ اَلِي اَلْتِ مَثَلٌ مَثَلٌ خَلَفٌ * 14 دَرَّ مَثَلٌ
 دَاغَدَلٌ. اَلِي مَثَلٌ اَلِي اَلْتِ عَمَلٌ، وَفِي مَثَلٌ مَثَلٌ خَلَفٌ مَثَلٌ
 اَلْمَا مَثَلٌ بِاَلْتِ مَثَلٌ مَثَلٌ دَاغَدَلٌ خَرَفٌ اَلْتِ * 15 مَدَعَدَلٌ
 خَلَفٌ مَثَلٌ مَثَلٌ مَثَلٌ. دَاغَدَلٌ مَثَلٌ. مَثَلٌ مَثَلٌ مَثَلٌ *
 10 16 مَثَلٌ اِلْمَا اَلْتِ، وَفِي مَثَلٌ مَثَلٌ مَثَلٌ مَثَلٌ مَثَلٌ مَثَلٌ
 دَرَّ مَثَلٌ

Chapter II.

1 دَرَّ مَثَلٌ مَثَلٌ دَاغَدَلٌ مَثَلٌ مَثَلٌ. دَاغَدَلٌ مَثَلٌ مَثَلٌ مَثَلٌ
 وَفِي مَثَلٌ اَلْمَدَّ مَثَلٌ مَثَلٌ مَثَلٌ * 2 دَرَّ مَثَلٌ مَثَلٌ مَثَلٌ
 اَلْتِ مَثَلٌ مَثَلٌ مَثَلٌ * 3 مَثَلٌ مَثَلٌ مَثَلٌ مَثَلٌ مَثَلٌ.
 15 دَرَّ مَثَلٌ مَثَلٌ مَثَلٌ مَثَلٌ مَثَلٌ * 4 دَاغَدَلٌ مَثَلٌ مَثَلٌ
 عَمَلٌ مَثَلٌ دَاغَدَلٌ مَثَلٌ. مَثَلٌ مَثَلٌ مَثَلٌ مَثَلٌ مَثَلٌ
 خَلَفٌ * 5 اَلْتِ مَثَلٌ مَثَلٌ مَثَلٌ مَثَلٌ مَثَلٌ مَثَلٌ مَثَلٌ

1 ^{אֲנִי} אֲחַסְדָּא תַּחְסֵּב מִיָּמָא * 2 ^{וְ} שְׂרָדִים מִיָּמָא חֲרָעָא חֲלָעָא . 3 ^{וְ} מִיָּמָא
 חֲרָעָא . 4 ^{וְ} מִיָּמָא חֲרָעָא חֲרָעָא חֲרָעָא . 5 ^{וְ} מִיָּמָא חֲרָעָא חֲרָעָא חֲרָעָא .
 6 ^{וְ} מִיָּמָא חֲרָעָא חֲרָעָא חֲרָעָא . 7 ^{וְ} מִיָּמָא חֲרָעָא חֲרָעָא חֲרָעָא . 8 ^{וְ} מִיָּמָא
 חֲרָעָא חֲרָעָא חֲרָעָא . 9 ^{וְ} מִיָּמָא חֲרָעָא חֲרָעָא חֲרָעָא . 10 ^{וְ} מִיָּמָא
 חֲרָעָא חֲרָעָא חֲרָעָא . 11 ^{וְ} מִיָּמָא חֲרָעָא חֲרָעָא חֲרָעָא .

Chapter III.

1 ^{וְ} מִיָּמָא חֲרָעָא חֲרָעָא חֲרָעָא . 2 ^{וְ} מִיָּמָא חֲרָעָא חֲרָעָא חֲרָעָא . 3 ^{וְ} מִיָּמָא
 חֲרָעָא חֲרָעָא חֲרָעָא . 4 ^{וְ} מִיָּמָא חֲרָעָא חֲרָעָא חֲרָעָא . 5 ^{וְ} מִיָּמָא
 חֲרָעָא חֲרָעָא חֲרָעָא . 6 ^{וְ} מִיָּמָא חֲרָעָא חֲרָעָא חֲרָעָא . 7 ^{וְ} מִיָּמָא
 חֲרָעָא חֲרָעָא חֲרָעָא . 8 ^{וְ} מִיָּמָא חֲרָעָא חֲרָעָא חֲרָעָא . 9 ^{וְ} מִיָּמָא
 חֲרָעָא חֲרָעָא חֲרָעָא . 10 ^{וְ} מִיָּמָא חֲרָעָא חֲרָעָא חֲרָעָא . 11 ^{וְ} מִיָּמָא
 חֲרָעָא חֲרָעָא חֲרָעָא . 12 ^{וְ} מִיָּמָא חֲרָעָא חֲרָעָא חֲרָעָא . 13 ^{וְ} מִיָּמָא
 חֲרָעָא חֲרָעָא חֲרָעָא . 14 ^{וְ} מִיָּמָא חֲרָעָא חֲרָעָא חֲרָעָא . 15 ^{וְ} מִיָּמָא
 חֲרָעָא חֲרָעָא חֲרָעָא .

١٠ ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

Chapter IV.

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

9 "מִיָּמִי" זָכָה מִבְּרַחֲמֵי מִנְּבִיא. וְלִבְרַחֲמֵי חֲכָמִים. וְיִצְחָק־בְּרַחֲמֵי עֹלָם לְיָהוָה לְבָנָה
 יִתֵּן לְעַתִּידָתִי אֲנִי מִנְּבִיא שִׁיבִלְבָּלָה * 10 מִלֵּלֵי אֱלֹהִים חֲכָמִים וְלִבְרַחֲמֵי זָכָה
 לְבָנָה לְמַעַן זֶה מְבֹרָכִים בְּעֵינֵי לְבָנָה לְבָנָה חֲכָמִים אֲנִי מִנְּבִיא שִׁיבִלְבָּלָה
 וְעַד־עַתָּה לֹא יָצִיא מִלֵּלֵי * 11 מִלֵּלֵי בְּעֵינֵי מְבֹרָכִים וְעַתָּה עַד־עַתָּה
 5 חֲכָמִים עֲדִים זָכָה עֵת מִיָּמִי חֲכָמִים. וְעַתָּה אֲנִי שְׂמִימִים חֲכָמִים
 וְעַתָּה עֵת לְמִיָּמִי מְבֹרָכִים וְעַתָּה. מִלֵּלֵי בְּעֵינֵי עֵת מִיָּמִי חֲכָמִים אֲנִי
 מִנְּבִיא שִׁיבִלְבָּלָה * 12 וְלִבְרַחֲמֵי אֱלֹהִים לְבָנָה מְבֹרָכִים אֱלֹהִים
 וְעַתָּה עֵת מִנְּבִיא מְבֹרָכִים. עֵת מִיָּמִי חֲכָמִים * 13 וְלִבְרַחֲמֵי
 אֱלֹהִים. לְבָנָה מִנְּבִיא מְבֹרָכִים. עֵת מְבֹרָכִים אֲנִי מִנְּבִיא שִׁיבִלְבָּלָה. וְעַתָּה
 10 אֱלֹהִים מִנְּבִיא מְבֹרָכִים מְבֹרָכִים מְבֹרָכִים. לְבָנָה מְבֹרָכִים חֲכָמִים מִנְּבִיא
 יִתֵּן אֲנִי מִנְּבִיא שִׁיבִלְבָּלָה * 14 וְלִבְרַחֲמֵי לְבָנָה מְבֹרָכִים וְעַתָּה
 עֵת מְבֹרָכִים וְעַתָּה חֲכָמִים. מִלֵּלֵי בְּעֵינֵי לְבָנָה אֲנִי מִנְּבִיא
 שִׁיבִלְבָּלָה מִיָּמִי חֲכָמִים *

Chapter II.

1 "מִיָּמִי" מְבֹרָכִים לְבָנָה חֲכָמִים עֵת מְבֹרָכִים * 2 לְבָנָה מְבֹרָכִים
 15 לְבָנָה מְבֹרָכִים חֲכָמִים אֲנִי מִנְּבִיא חֲכָמִים. אֲנִי מִנְּבִיא שִׁיבִלְבָּלָה. יִתֵּן
 חֲכָמִים חֲכָמִים וְלִבְרַחֲמֵי מִלֵּלֵי בְּעֵינֵי אֱלֹהִים חֲכָמִים *

° ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

10 תִּיָּבֵי מַלְאָכָי בְּתִכְדִּיתִי בְּחִנְיָאִי חֲרָהּ שִׁנְיָהּ . וְזָלֶה מִנְּהָא דְּמַטָּא .
 וְעָלֵי מַטְבֵּלָא בְּדִעְוָנָא מוֹכֵנִיתִי חֲבִיתְכִּיתִי וְלֵאמֹר בְּמַטְבֵּי
 לְמַעֲנֵהּ * 17 וְיִסְתַּחֲרֵהּ יָד אֶעֱזָר מִנְּהָא שִׁיכְלִילָא . חֲמַדָּא בְּחִיבָא אִנָּא
 חֲמַדָּמָא . וְאִמְרֵת חֲמַתָּה אִמֹר וְשִׁיתִי לְחֵן חֵן וְעָלֵי חֵן *
 5 18 וְעָלֵי חֲסִידָאֵי חֲסִידָאֵי אִיִּיתָא חֲסִידָאֵי . וְעָלֵי חֲסִידָאֵי לֵאמֹר
 בְּלֵא מִלְּחִימָתִי *

Chapter IV.

1 מַלְאָכָי בְּתִכְדִּיתִי אֶלֶי וְיִסְתַּחֲרֵהּ אִמֹר זָלֶה מִנְּהָא דְּמַטָּא . חֲסִידָאֵי
 חֲסִידָאֵי חֲסִידָאֵי חֲסִידָאֵי חֲסִידָאֵי . וְעָלֵי חֲסִידָאֵי אִיִּיתָא חֲסִידָאֵי
 שִׁיכְלִילָא . וְיִסְתַּחֲרֵהּ יָד אֶעֱזָר מִנְּהָא שִׁיכְלִילָא * 2 וְעָלֵי חֲסִידָאֵי חֲסִידָאֵי
 10 יִסְתַּחֲרֵהּ יָד אֶעֱזָר מִנְּהָא שִׁיכְלִילָא . וְיִסְתַּחֲרֵהּ יָד אֶעֱזָר מִנְּהָא שִׁיכְלִילָא .
 חֲסִידָאֵי חֲסִידָאֵי * 3 וְעָלֵי חֲסִידָאֵי חֲסִידָאֵי . וְיִסְתַּחֲרֵהּ יָד אֶעֱזָר מִנְּהָא שִׁיכְלִילָא
 וְיִסְתַּחֲרֵהּ יָד אֶעֱזָר מִנְּהָא שִׁיכְלִילָא * 4 וְעָלֵי חֲסִידָאֵי חֲסִידָאֵי
 וְיִסְתַּחֲרֵהּ יָד אֶעֱזָר מִנְּהָא שִׁיכְלִילָא . וְיִסְתַּחֲרֵהּ יָד אֶעֱזָר מִנְּהָא שִׁיכְלִילָא *
 5 וְיִסְתַּחֲרֵהּ יָד אֶעֱזָר מִנְּהָא שִׁיכְלִילָא . וְיִסְתַּחֲרֵהּ יָד אֶעֱזָר מִנְּהָא שִׁיכְלִילָא .
 15 וְיִסְתַּחֲרֵהּ יָד אֶעֱזָר מִנְּהָא שִׁיכְלִילָא . וְיִסְתַּחֲרֵהּ יָד אֶעֱזָר מִנְּהָא שִׁיכְלִילָא .
 חֲסִידָאֵי חֲסִידָאֵי חֲסִידָאֵי חֲסִידָאֵי חֲסִידָאֵי

FROM THE GOSPEL OF ST. MATTHEW.

Chapter XXVI.

١ اَوَّلَ يَوْمٍ مَجِيئِهِ يَسُوعُ قَالًا تَلَامِيذَهُ اَنْ يَخُذُوا خُبْزًا لِيَاْكُلُوهُ
 ٢ سُبْحَانَ اَيْدِيكَ يَسُوعُ اِنَّكَ تَقْضِيهِ لِيَاْكُلُوهُ اِنْ لَمْ يَكُنْ
 ٣ تَلَامِيذُكَ اِلَّا هَؤُلَاءِ اَنْتَ قَالًا مَعَهُمْ اَنْ يَخُذُوا خُبْزًا
 ٤ اَنْتَ قَالًا يَخُذُوا خُبْزًا ٥ اَنْتَ قَالًا يَخُذُوا خُبْزًا
 ٦ اَنْتَ قَالًا يَخُذُوا خُبْزًا ٧ اَنْتَ قَالًا يَخُذُوا خُبْزًا
 ٨ اَنْتَ قَالًا يَخُذُوا خُبْزًا ٩ اَنْتَ قَالًا يَخُذُوا خُبْزًا
 ١٠ اَنْتَ قَالًا يَخُذُوا خُبْزًا ١١ اَنْتَ قَالًا يَخُذُوا خُبْزًا
 ١٢ اَنْتَ قَالًا يَخُذُوا خُبْزًا ١٣ اَنْتَ قَالًا يَخُذُوا خُبْزًا
 ١٤ اَنْتَ قَالًا يَخُذُوا خُبْزًا ١٥ اَنْتَ قَالًا يَخُذُوا خُبْزًا

بَعْدَ تِلْكَ سَاعَةٍ وَبَعْدَ خَمْسَةِ سَاعَاتٍ وَبَعْدَ إِحْدَيْتَيْ سَاعَاتٍ سَبْعًا
 وَبَعْدَ ثَلَاثِ سَاعَاتٍ وَبَعْدَ أَرْبَعِ سَاعَاتٍ * 30 مَضَى لَعَمْرَهُ خَمْسَ أَثْنَاءَ * 31 تَسْبَعُ أَثْنَاءَ
 خَمْسَ بَعْدَ أَيْدٍ فَخَمْسَ بَعْدَ عَمَلٍ عَمَّ صَدْرًا خَلَّهَا . فَكَيْفَ يَجِي
 وَاعْبَادُ خَلْقًا وَبَعْدَ عَزْوَةٍ جَعَلًا وَخَلَّهَا * 32 بَعْدَ صَدْرٍ وَبَعْدَ إِنْهَا بَعْدَ مُرْ
 إِنْهَا خَمْسَ كَرَجَلًا * 33 خَلَّهَا جَعَلًا وَبَعْدَ جَعْلٍ خَلَّهَا بَعْدَ عَمَلٍ صَو 5
 إِنْهَا مَضَى لَهَا بَعْدَ عَمَلٍ صَو * 34 أَعْلَى جَعْلٍ بَعْدَ أَعْلَى أَعْلَى إِنْهَا كَر
 وَبَعْدَ خَلْقًا مُرْ وَبَعْدَ تَوَلَّى لَهَا خَلَّهَا أَعْلَى بَعْدَ عَمَلٍ صَو * 35 إِنْهَا
 جَعْلًا جَعْلًا . إِنْهَا جَعْلًا خَلَّهَا خَلَّهَا لَهَا إِنْهَا عَمَلٍ صَو . وَبَعْدَ أَعْلَى
 عَمَلٍ مُخْتَلِفًا إِنْهَا * 36 تَسْبَعُ أَثْنَاءَ خَمْسَ بَعْدَ خَمْسَ عَمَلٍ
 وَبَعْدَ عَمَلٍ بَعْدَ عَمَلٍ وَبَعْدَ خَمْسَ عَمَلٍ . بَعْدَ تَوَلَّى خَلَّهَا إِنْهَا * 10
 * 37 وَبَعْدَ خَلْقًا وَبَعْدَ عَمَلٍ قَلْبٍ أَعْلَى عَمَلٍ خَلَّهَا عَمَلٍ وَبَعْدَ عَمَلٍ
 * 38 وَبَعْدَ خَمْسَ عَمَلٍ كَمَلٍ خَلَّهَا خَلَّهَا . فَكَيْفَ يَجِي خَلَّهَا
 وَبَعْدَ عَمَلٍ * 39 وَبَعْدَ عَمَلٍ خَلَّهَا خَلَّهَا أَعْلَى عَمَلٍ وَبَعْدَ عَمَلٍ
 أَعْلَى إِنْهَا مَضَى بَعْدَ عَمَلٍ عَمَلٍ . عَمَلٍ لَهَا إِنْهَا إِنْهَا أَعْلَى
 وَبَعْدَ * 40 وَبَعْدَ خَلْقًا وَبَعْدَ عَمَلٍ وَبَعْدَ عَمَلٍ إِنْهَا وَبَعْدَ عَمَلٍ 15
 خَلْقًا عَمَلًا لَهَا مَضَى سَبْعًا عَمَلًا بَعْدَ عَمَلٍ * 41 إِنْهَا عَمَلٍ وَبَعْدَ
 وَبَعْدَ عَمَلٍ خَلَّهَا . وَبَعْدَ عَمَلٍ عَمَلٍ بَعْدَ عَمَلٍ * 42 وَبَعْدَ عَمَلٍ
 وَبَعْدَ عَمَلٍ عَمَلٍ وَبَعْدَ عَمَلٍ أَعْلَى إِنْهَا مَضَى عَمَلًا عَمَلًا وَبَعْدَ عَمَلٍ
 إِنْهَا عَمَلٍ وَبَعْدَ عَمَلٍ * 43 وَبَعْدَ عَمَلٍ إِنْهَا مَضَى عَمَلًا عَمَلًا وَبَعْدَ عَمَلٍ .

מִיָּדָהּ וְיִזְעַקְהָ שׁוֹרָה לִבָּהּ וְיִשְׁמַע בְּעֵתָהּ בְּיָמֶיהָ
 וְעָוֶה מִן חֶלֶק אִשְׁתָּהּ * 10 וְיִשְׁמַע אֶת לֵבָבָהּ וְעָוֶה אֶת
 חֵן מִנָּהּ * 11 וְיִשְׁמַע מִן יָמֶיהָ מִן מִיָּדָהּ וְיִשְׁמַע מִן
 וְיִזְעַקְהָ חֵן אֶת מִיָּדָהּ וְיִשְׁמַע מִן יָמֶיהָ * אֶת חֵן יָמֶיהָ *
 5 וְיִזְעַקְהָ אֶת חֵן מִיָּדָהּ וְיִשְׁמַע מִן יָמֶיהָ * אֶת חֵן מִיָּדָהּ
 חֵן * 13 וְיִזְעַקְהָ חֵן מִיָּדָהּ * אֶת חֵן מִיָּדָהּ
 חֵן * 14 וְיִזְעַקְהָ חֵן מִיָּדָהּ אֶת חֵן מִיָּדָהּ *
 חֵן * 15 וְיִזְעַקְהָ חֵן מִיָּדָהּ וְיִשְׁמַע מִן יָמֶיהָ
 אֶת חֵן מִיָּדָהּ * 16 וְיִזְעַקְהָ חֵן מִיָּדָהּ וְיִשְׁמַע מִן
 10 חֵן אֶת * 17 וְיִזְעַקְהָ חֵן מִיָּדָהּ וְיִשְׁמַע מִן יָמֶיהָ
 וְיִזְעַקְהָ חֵן אֶת חֵן מִיָּדָהּ * 18 וְיִזְעַקְהָ חֵן
 מִיָּדָהּ וְיִשְׁמַע מִן יָמֶיהָ * 19 וְיִזְעַקְהָ חֵן
 חֵן מִיָּדָהּ חֵן אֶת חֵן מִיָּדָהּ * 20 וְיִזְעַקְהָ חֵן
 חֵן מִיָּדָהּ חֵן אֶת חֵן מִיָּדָהּ * 21 וְיִזְעַקְהָ חֵן
 חֵן מִיָּדָהּ חֵן אֶת חֵן מִיָּדָהּ * 22 וְיִזְעַקְהָ חֵן
 חֵן מִיָּדָהּ חֵן אֶת חֵן מִיָּדָהּ * 23 וְיִזְעַקְהָ חֵן
 חֵן מִיָּדָהּ חֵן אֶת חֵן מִיָּדָהּ *

[illegible]

مَدَدٌ وَاللَّهُ مُدَبِّرُ الْمُنَافِقِينَ ۖ ذَٰلِكَ جَزَاءُ الْفَٰسِقِينَ ۖ

٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

²⁸ חֲסִידֵי מֶלֶךְ חַסְדֵי חֶסֶד

5 א.א. הַלֵּב חֲזָקָה חֲמֵשׁ הַמַּחֲמֵשׁ בְּלִי עֵץ 27 אֵשׁ בְּיָמֶיהָ

[illegible][illegible]

وَاللَّهُ أَكْبَرُ ۖ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

[illegible][illegible][illegible][illegible]

33 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝

וְהַמִּלִּימָה מִמֶּנֶּה וְהַמִּלִּימָה מִמֶּנֶּה 34 וְהַמִּלִּימָה מִמֶּנֶּה וְהַמִּלִּימָה מִמֶּנֶּה .

[illegible]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[illegible][illegible]

⁷ ١٢٣٤٥٦٧٨٩١٠١١١٢١٣١٤١٥١٦١٧١٨١٩٢٠٢١٢٢٢٣٢٤٢٥٢٦٢٧٢٨٢٩٣٠٣١٣٢٣٣٣٤٣٥٣٦٣٧٣٨٣٩٤٠٤١٤٢٤٣٤٤٤٥٤٦٤٧٤٨٤٩٥٠٥١٥٢٥٣٥٤٥٥٥٦٥٧٥٨٥٩٦٠٦١٦٢٦٣٦٤٦٥٦٦٦٧٦٨٦٩٧٠٧١٧٢٧٣٧٤٧٥٧٦٧٧٧٨٧٩٨٠٨١٨٢٨٣٨٤٨٥٨٦٨٧٨٨٨٩٩٠٩١٩٢٩٣٩٤٩٥٩٦٩٧٩٨٩٩١٠١١١٢١٣١٤١٥١٦١٧١٨١٩٢٠٢١٢٢٢٣٢٤٢٥٢٦٢٧٢٨٢٩٣٠٣١٣٢٣٣٣٤٣٥٣٦٣٧٣٨٣٩٤٠٤١٤٢٤٣٤٤٤٥٤٦٤٧٤٨٤٩٥٠٥١٥٢٥٣٥٤٥٥٥٦٥٧٥٨٥٩٦٠٦١٦٢٦٣٦٤٦٥٦٦٦٧٦٨٦٩٧٠٧١٧٢٧٣٧٤٧٥٧٦٧٧٧٨٧٩٨٠٨١٨٢٨٣٨٤٨٥٨٦٨٧٨٨٨٩٩٠٩١٩٢٩٣٩٤٩٥٩٦٩٧٩٨٩٩

عَنِ السَّامِارِثَانِ ۖ ⁵⁵ اِيَّاكَ يَدْعُوْنَ بِسْمِكَ يَتَقَرَّبُونَ اِلَيْكَ وَيَسْتَعِينُونَكَ
 وَتَقْبَلُهُمْ اِلَيْكَ اَنْتَ يَسْمَعُ مِنْهُمْ وَيَسْمَعُ مِنْهُمْ ۖ ⁵⁶ يَسْمَعُونَ مِنْهُمْ
 وَتَقْبَلُهُمْ اِلَيْكَ اَنْتَ يَسْمَعُ مِنْهُمْ وَيَسْمَعُ مِنْهُمْ ۖ ⁵⁷ اِيَّاكَ يَدْعُوْنَ بِسْمِكَ
 5 يَتَقَرَّبُونَ اِلَيْكَ اَنْتَ يَسْمَعُ مِنْهُمْ وَيَسْمَعُ مِنْهُمْ ۖ ⁵⁸ اِيَّاكَ يَدْعُوْنَ بِسْمِكَ
 يَتَقَرَّبُونَ اِلَيْكَ اَنْتَ يَسْمَعُ مِنْهُمْ وَيَسْمَعُ مِنْهُمْ ۖ ⁵⁹ اِيَّاكَ يَدْعُوْنَ بِسْمِكَ
 60 يَتَقَرَّبُونَ اِلَيْكَ اَنْتَ يَسْمَعُ مِنْهُمْ وَيَسْمَعُ مِنْهُمْ ۖ ⁶¹ اِيَّاكَ يَدْعُوْنَ بِسْمِكَ
 اَنْتَ يَسْمَعُ مِنْهُمْ وَيَسْمَعُ مِنْهُمْ ۖ ⁶² اِيَّاكَ يَدْعُوْنَ بِسْمِكَ
 10 يَتَقَرَّبُونَ اِلَيْكَ اَنْتَ يَسْمَعُ مِنْهُمْ وَيَسْمَعُ مِنْهُمْ ۖ ⁶³ اِيَّاكَ يَدْعُوْنَ بِسْمِكَ
 يَتَقَرَّبُونَ اِلَيْكَ اَنْتَ يَسْمَعُ مِنْهُمْ وَيَسْمَعُ مِنْهُمْ ۖ ⁶⁴ اِيَّاكَ يَدْعُوْنَ بِسْمِكَ
 عَصَا خَرْبَا كَلَامُكَ يَتَقَرَّبُونَ اِلَيْكَ اَنْتَ يَسْمَعُ مِنْهُمْ وَيَسْمَعُ مِنْهُمْ
 15 عَصَا خَرْبَا كَلَامُكَ يَتَقَرَّبُونَ اِلَيْكَ اَنْتَ يَسْمَعُ مِنْهُمْ وَيَسْمَعُ مِنْهُمْ
 عَصَا خَرْبَا كَلَامُكَ يَتَقَرَّبُونَ اِلَيْكَ اَنْتَ يَسْمَعُ مِنْهُمْ وَيَسْمَعُ مِنْهُمْ
 66 اِيَّاكَ يَدْعُوْنَ بِسْمِكَ
 66 اِيَّاكَ يَدْعُوْنَ بِسْمِكَ
 66 اِيَّاكَ يَدْعُوْنَ بِسْمِكَ

Chapter XXVIII.

- 1 ¹ ענינא דב עמא דלש סב עמא דלז ענינא דמכא
 ענינא דמכא דלש סב * 2 ² סא דכא דכא סא. מלאא ענינא
 לשא דמכא ענינא דלז סא דכא סא דכא *
 3 ³ סא דמכא סא דלז סא דכא סא דכא סא דכא *
 4 ⁴ סא דמכא סא דלז סא דכא סא דכא סא דכא * 5
 6 ⁶ סא דמכא סא דלז סא דכא סא דכא סא דכא *
 7 ⁷ סא דמכא סא דלז סא דכא סא דכא סא דכא *
 8 ⁸ סא דמכא סא דלז סא דכא סא דכא סא דכא *
 9 ⁹ סא דמכא סא דלז סא דכא סא דכא סא דכא *
 10 ¹⁰ סא דמכא סא דלז סא דכא סא דכא סא דכא *
 11 ¹¹ סא דמכא סא דלז סא דכא סא דכא סא דכא *
 12 ¹² סא דמכא סא דלז סא דכא סא דכא סא דכא *
 13 ¹³ סא דמכא סא דלז סא דכא סא דכא סא דכא *
 14 ¹⁴ סא דמכא סא דלז סא דכא סא דכא סא דכא *
 15 ¹⁵ סא דמכא סא דלז סא דכא סא דכא סא דכא *
 16 ¹⁶ סא דמכא סא דלז סא דכא סא דכא סא דכא *
 17 ¹⁷ סא דמכא סא דלז סא דכא סא דכא סא דכא *
 18 ¹⁸ סא דמכא סא דלז סא דכא סא דכא סא דכא *

27
 33
 31
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100
 101
 102
 103
 104
 105
 106
 107
 108
 109
 110
 111
 112
 113
 114
 115
 116
 117
 118
 119
 120
 121
 122
 123
 124
 125
 126
 127
 128
 129
 130
 131
 132
 133
 134
 135
 136
 137
 138
 139
 140
 141
 142
 143
 144
 145
 146
 147
 148
 149
 150
 151
 152
 153
 154
 155
 156
 157
 158
 159
 160
 161
 162
 163
 164
 165
 166
 167
 168
 169
 170
 171
 172
 173
 174
 175
 176
 177
 178
 179
 180
 181
 182
 183
 184
 185
 186
 187
 188
 189
 190
 191
 192
 193
 194
 195
 196
 197
 198
 199
 200
 201
 202
 203
 204
 205
 206
 207
 208
 209
 210
 211
 212
 213
 214
 215
 216
 217
 218
 219
 220
 221
 222
 223
 224
 225
 226
 227
 228
 229
 230
 231
 232
 233
 234
 235
 236
 237
 238
 239
 240
 241
 242
 243
 244
 245
 246
 247
 248
 249
 250
 251
 252
 253
 254
 255
 256
 257
 258
 259
 260
 261
 262
 263
 264
 265
 266
 267
 268
 269
 270
 271
 272
 273
 274
 275
 276
 277
 278
 279
 280
 281
 282
 283
 284
 285
 286
 287
 288
 289
 290
 291
 292
 293
 294
 295
 296
 297
 298
 299
 300
 301
 302
 303
 304
 305
 306
 307
 308
 309
 310
 311
 312
 313
 314
 315
 316
 317
 318
 319
 320
 321
 322
 323
 324
 325
 326
 327
 328
 329
 330
 331
 332
 333
 334
 335
 336
 337
 338
 339
 340
 341
 342
 343
 344
 345
 346
 347
 348
 349
 350
 351
 352
 353
 354
 355
 356
 357
 358
 359
 360
 361
 362
 363
 364
 365
 366
 367
 368
 369
 370
 371
 372
 373
 374
 375
 376
 377
 378
 379
 380
 381
 382
 383
 384
 385
 386
 387
 388
 389
 390
 391
 392
 393
 394
 395
 396
 397
 398
 399
 400
 401
 402
 403
 404
 405
 406
 407
 408
 409
 410
 411
 412
 413
 414
 415
 416
 417
 418
 419
 420
 421
 422
 423
 424
 425
 426
 427
 428
 429
 430
 431
 432
 433
 434
 435
 436
 437
 438
 439
 440
 441
 442
 443
 444
 445
 446
 447
 448
 449
 450
 451
 452
 453
 454
 455
 456
 457
 458
 459
 460
 461
 462
 463
 464
 465
 466
 467
 468
 469
 470
 471
 472
 473
 474
 475
 476
 477
 478
 479
 480
 481
 482
 483
 484
 485
 486
 487
 488
 489
 490
 491
 492
 493
 494
 495
 496
 497
 498
 499
 500
 501
 502
 503
 504
 505
 506
 507
 508
 509
 510
 511
 512
 513
 514
 515
 516
 517
 518
 519
 520
 521
 522
 523
 524
 525
 526
 527
 528
 529
 530
 531
 532
 533
 534
 535
 536
 537
 538
 539
 540
 541
 542
 543
 544
 545
 546
 547
 548
 549
 550
 551
 552
 553
 554
 555
 556
 557
 558
 559
 560
 561
 562
 563
 564
 565
 566
 567
 568
 569
 570
 571
 572
 573
 574
 575
 576
 577
 578
 579
 580
 581
 582
 583
 584
 585
 586
 587
 588
 589
 590
 591
 592
 593
 594
 595
 596
 597
 598
 599
 600
 601
 602
 603
 604
 605
 606
 607
 608
 609
 610
 611
 612
 613
 614
 615
 616
 617
 618
 619
 620
 621
 622
 623
 624
 625
 626
 627
 628
 629
 630
 631
 632
 633
 634
 635
 636
 637
 638
 639
 640
 641
 642
 643
 644
 645
 646
 647
 648
 649
 650
 651
 652
 653
 654
 655
 656
 657
 658
 659
 660
 661
 662
 663
 664
 665
 666
 667
 668
 669
 670
 671
 672
 673
 674
 675
 676
 677
 678
 679
 680
 681
 682
 683
 684
 685
 686
 687
 688
 689
 690
 691
 692
 693
 694
 695
 696
 697
 698
 699
 700
 701
 702
 703
 704
 705
 706
 707
 708
 709
 710
 711
 712
 713
 714
 715
 716
 717
 718
 719
 720
 721
 722
 723
 724
 725
 726
 727
 728
 729
 730
 731
 732
 733
 734
 735
 736
 737
 738
 739
 740
 741
 742
 743
 744
 745
 746
 747
 748
 749
 750
 751
 752
 753
 754
 755
 756
 757
 758
 759
 760
 761
 762
 763
 764
 765
 766
 767
 768
 769
 770
 771
 772
 773
 774
 775
 776
 777
 778
 779
 780
 781
 782
 783
 784
 785
 786
 787
 788
 789
 790
 791
 792
 793
 794
 795
 796
 797
 798
 799
 800
 801
 802
 803
 804
 805
 806
 807
 808
 809
 810
 811
 812
 813
 814
 815
 816
 817
 818
 819
 820
 821
 822
 823
 824
 825
 826
 827
 828
 829
 830
 831
 832
 833
 834
 835
 836
 837
 838
 839
 840
 841
 842
 843
 844
 845
 846
 847
 848
 849
 850
 851
 852
 853
 854
 855
 856
 857
 858
 859
 860
 861
 862
 863
 864
 865
 866
 867
 868
 869
 870
 871
 872
 873
 874
 875
 876
 877
 878
 879
 880
 881
 882
 883
 884
 885
 886
 887
 888
 889
 890
 891
 892
 893
 894
 895
 896
 897
 898
 899
 900
 901
 902
 903
 904
 905
 906
 907
 908
 909
 910
 911
 912
 913
 914
 915
 916
 917
 918
 919
 920
 921
 922
 923
 924
 925
 926
 927
 928
 929
 930
 931
 932
 933
 934
 935
 936
 937
 938
 939
 940
 941
 942
 943
 944
 945
 946
 947
 948
 949
 950
 951
 952
 953
 954
 955
 956
 957
 958
 959
 960
 961
 962
 963
 964
 965
 966
 967
 968
 969
 970
 971
 972
 973
 974
 975
 976
 977
 978
 979
 980
 981
 982
 983
 984
 985
 986
 987
 988
 989
 990
 991
 992
 993
 994
 995
 996
 997
 998
 999
 1000
 1001
 1002
 1003
 1004
 1005
 1006
 1007
 1008
 1009
 1010
 1011
 1012
 1013
 1014
 1015
 1016
 1017
 1018
 1019
 1020
 1021
 1022
 1023
 1024
 1025
 1026
 1027
 1028
 1029
 1030
 1031
 1032
 1033
 1034
 1035
 1036
 1037
 1038
 1039
 1040
 1041
 1042
 1043
 1044
 1045
 1046
 1047
 1048
 1049
 1050
 1051
 1052
 1053
 1054
 1055
 1056
 1057
 1058
 1059
 1060
 1061
 1062
 1063
 1064
 1065
 1066
 1067
 1068
 1069
 1070
 1071
 1072
 1073
 1074
 1075
 1076
 1077
 1078
 1079
 1080
 1081
 1082
 1083
 1084
 1085
 1086
 1087
 1088
 1089
 1090
 1091
 1092
 1093
 1094
 1095
 1096
 1097
 1098
 1099
 1100
 1101
 1102
 1103
 1104
 1105
 1106
 1107
 1108
 1109
 1110
 1111
 1112
 1113
 1114
 1115
 1116
 1117
 1118
 1119
 1120
 1121
 1122
 1123
 1124
 1125
 1126
 1127
 1128
 1129
 1130
 1131
 1132
 1133
 1134
 1135
 1136
 1137
 1138
 1139
 1140
 1141
 1142
 1143
 1144
 1145
 1146
 1147
 1148
 1149
 1150
 1151
 1152
 1153
 1154
 1155
 1156
 1157
 1158
 1159
 1160
 1161
 1162
 1163
 1164
 1165
 1166
 1167
 1168
 1169
 1170
 1171
 1172
 1173
 1174
 1175
 1176
 1177
 1178
 1179
 1180
 1181
 1182
 1183
 1184
 1185
 1186
 1187
 1188
 1189
 1190
 1191
 1192
 1193
 1194
 1195
 1196
 1197
 1198
 1199
 1200
 1201
 1202
 1203
 1204
 1205
 1206
 1207
 1208
 1209
 1210
 1211
 1212
 1213
 1214
 1215
 1216
 1217
 1218
 1219
 1220
 1221
 1222
 1223
 1224
 1225
 1226
 1227
 1228
 1229
 1230
 1231
 1232
 1233
 1234
 1235
 1236
 1237
 1238
 1239
 1240
 1241
 1242
 1243
 1244
 1245
 1246
 1247
 1248
 1249
 1250
 1251
 1252
 1253
 1254
 1255
 1256
 1257
 1258
 1259
 1260
 1261
 1262
 1263
 1264
 1265
 1266
 1267
 1268
 1269
 1270
 1271
 1272
 1273
 1274
 1275
 1276
 1277
 1278
 1279
 1280
 1281
 1282
 1283
 1284
 1285
 1286
 1287
 1288
 1289
 1290
 1291
 1292
 1293
 1294
 1295
 1296
 1297
 1298
 1299
 1300
 1301
 1302
 1303
 1304
 1305
 1306
 1307
 1308
 1309
 1310
 1311
 1312
 1313
 1314
 1315
 1316
 1317
 1318
 1319
 1320
 1321
 1322
 1323
 1324
 1325
 1326
 1327
 1328
 1329
 1330
 1331
 1332
 1333
 1334
 1335
 1336
 1337
 1338
 1339
 1340
 1341
 1342
 1343
 1344
 1345
 1346
 1347
 1348
 1349
 1350
 1351
 1352
 1353
 1354
 1355
 1356
 1357
 1358
 1359
 1360
 1361
 1362
 1363
 1364
 1365
 1366
 1367
 1368
 1369
 1370
 1371
 1372
 1373
 1374
 1375
 1376
 1377
 1378
 1379
 1380
 1381
 1382
 1383
 1384
 1385
 1386
 1387
 1388
 1389
 1390
 1391
 1392
 1393
 1394
 1395
 1396
 1397
 1398
 1399
 1400
 1401
 1402
 1403
 1404
 1405
 1406
 1407
 1408
 1409
 1410
 1411
 1412
 1413
 1414
 1415
 1416
 1417
 1418
 1419
 1420
 1421
 1422
 1423
 1424
 1425
 1426
 1427
 1428
 1429
 1430
 1431
 1432
 1433
 1434
 1435
 1436
 1437
 1438
 1439
 1440
 1441
 1442
 1443
 1444
 1445
 1446
 1447
 1448
 1449
 1450
 1451
 1452
 1453
 1454
 1455
 1456
 1457
 1458
 1459
 1460
 1461
 1462
 1463
 1464
 1465
 1466
 1467
 1468
 1469
 1470
 1471
 1472
 1473
 1474
 1475
 1476
 1477
 1478
 1479
 1480
 1481
 1482
 1483
 1484
 1485
 1486
 1487
 1488
 1489
 1490
 1491
 1492
 1493
 1494
 1495
 1496
 1497
 1498
 1499
 1500
 1501
 1502
 1503
 1504
 1505
 1506
 1507
 1508
 1509
 1510
 1511

GLOSSARY.

1.

لَمَّ to perish.

أَبَا father, § 87. 1.

أَبْدَانْ perdition.

أَعْبَا grieve

أَهْبَا hired.

أَهْبَا hire.

أَهْدَانْ field.

أَهْدَانْ Edomite.

أَدَمْ Adam.

أَهْدَانْ ground.

أَهْدَانْ ear.

أَوْ or.

أَهْدَانْ artificer.

أَهْدَانْ oh!

أَهْدَانْ way.

أَهْدَانْ treasury.

أَهْدَانْ Jerusalem.

أَهْدَانْ to go, § 64. 1.

أَهْدَانْ brother, § 87. 1.

أَهْدَانْ afterwards.

أَهْدَانْ the last.

أَهْدَانْ other, next.

أَهْدَانْ other, § 87. 4.

أَهْدَانْ to seize.

أَهْدَانْ possession.

أَهْدَانْ according to, like, § 89 B 1.

أَهْدَانْ according to, so that.

أَهْدَانْ where?

أَهْدَانْ where is?

أَهْدَانْ as.

أَهْدَانْ God.

أَهْدَانْ who, which, what? §§ 39. 103.

أَهْدَانْ tree.

أَهْدَانْ whence?

أَهْدَانْ who, which, what? §§ 39. 103.

أَهْدَانْ Israel.

أَهْدَانْ see أَهْدَانْ.

أَهْدَانْ glory, honor.

אֵי there is, §§ 65, 128.
 אִסְבָּר together, as one.
 אִדּוֹ like, § 89 B. 1.
 אֵעַ to eat.
 אִמְלִי stranger.
 אֵל God.
 אִלִּי divine.
 אִלּוּ if not, unless, but.
 אִלַּם if, § 138. 5.
 אִלְיָה Elijah.
 אִלָּא rib.
 אִלֵּף to learn.
 אִלֵּף to teach.
 אִלָּא ship.
 אִמָּא mother, § 87. 7.
 אִמְדֵּי nations, § 86. 3; 87.3.
 אִמְרֵי verily, amen.
 אִמְרֵי always, ceaselessly.
 אִמַּר to say.
 אִמְרָא maid.
 אִמְרָא when.
 אִמַּר II to persevere.
 אִלּוּ if, § 138.
 אִנָּא I, § 35.
 אִנְךָ them *m.*, § 36. 2.
 אִנְשָׁא Enosh.
 אִנְךָ them *f.*, § 36. 2.
 אִנְמָא man, one, some one, §§ 90. 4,
 Rem. 2; 107. 1, 5.

אִנְךָ thou *m.*
 אִנְךָ thou *f.*
 אִנְךָ woman, § 87, 8.
 אִנְךָ healing.
 אִנְךָ soldier.
 אִנְךָ figure, form.
 אִנְךָ sponge.
 אִנְךָ band.
 אִנְךָ to bind.
 אִנְךָ also.
 אִנְךָ also not, nor.
 אִנְךָ although.
 אִנְךָ face, vail, § 87, 9.
 אִנְךָ four.
 אִנְךָ forty.
 אִנְךָ widow.
 אִנְךָ earth.
 אִנְךָ see אִנְךָ.
 אִנְךָ to pour.
 אִנְךָ see אִנְךָ.
 אִנְךָ foundation.
 אִנְךָ to come.
 אִנְךָ sign, § 86. 3.
 אִנְךָ Assyria.
 אִנְךָ place.
 אִנְךָ
 אִנְךָ in, among.
 אִנְךָ II to be displeased.

ⲥⲁⲣⲓ to scatter.

ⲥⲁⲩⲓ to be ashamed.

ⲥⲁⲩⲓ waste.

ⲥⲁⲩⲓ firstborn, firstling.

ⲥⲁⲩⲓ blessings.

ⲥⲁⲩⲓ to despise.

ⲥⲁⲩⲓ to mock.

ⲥⲁⲩⲓ at once.

ⲥⲁⲩⲓ to conceive.

ⲥⲁⲩⲓ conception.

ⲥⲁⲩⲓ to console.

ⲥⲁⲩⲓ judgment seat.

ⲥⲁⲩⲓ between (before suffixes).

ⲥⲁⲩⲓ evil.

ⲥⲁⲩⲓ evil, wickedness.

ⲥⲁⲩⲓ between.

ⲥⲁⲩⲓ house.

ⲥⲁⲩⲓ Bethany.

ⲥⲁⲩⲓ to weep.

ⲥⲁⲩⲓ weeping.

ⲥⲁⲩⲓ alone.

ⲥⲁⲩⲓ to build.

ⲥⲁⲩⲓ flesh.

ⲥⲁⲩⲓ to be pleased, to delight.

ⲥⲁⲩⲓ incense.

ⲥⲁⲩⲓ ointment.

ⲥⲁⲩⲓ behindhand.

ⲥⲁⲩⲓ to swallow.

ⲥⲁⲩⲓ lord.

ⲥⲁⲩⲓ to ask.

ⲥⲁⲩⲓ request.

ⲥⲁⲩⲓ inquirer.

ⲥⲁⲩⲓ cattle.

ⲥⲁⲩⲓ enmity.

ⲥⲁⲩⲓ oxen.

ⲥⲁⲩⲓ son, § 87. 10.

ⲥⲁⲩⲓ filially.

ⲥⲁⲩⲓ son of man.

ⲥⲁⲩⲓ to create.

ⲥⲁⲩⲓ beryl.

ⲥⲁⲩⲓ bedellium.

ⲥⲁⲩⲓ to bend.

ⲥⲁⲩⲓ to bless.

ⲥⲁⲩⲓ but.

ⲥⲁⲩⲓ lightning.

ⲥⲁⲩⲓ after.

ⲥⲁⲩⲓ afterwards.

ⲥⲁⲩⲓ to choose.

ⲥⲁⲩⲓ side.

ⲥⲁⲩⲓ to form.

ⲥⲁⲩⲓ man.

ⲥⲁⲩⲓ Golgotha.

ⲥⲁⲩⲓ to twist.

ⲥⲁⲩⲓ Gethsemene.

ⲥⲁⲩⲓ to blaspheme.

ⲥⲁⲩⲓ to touch.

ⲥⲁⲩⲓ = outside

midst.

blasphemy.

body.

flock.

to laugh.

Gihon.

thief.

for.

adulterer.

to reveal.

to defraud.

wave.

Galilee.

to complete.

entirely.

to steal.

kind.

to cry.

cry.

to rebuke.

wing.

vine.

leper.

bone.

?

, that, who, those who. See §§ 38,

136, 137. 4. 5.

to sacrifice.

sacrifice.

to cleave.

to lead.

field.

to lie.

lie.

gold.

regimen, life.

misery.

memorial, memory.

to judge.

sweat.

to exult.

to bruise.

to fear.

fear.

to oppress.

licitor.

own, § 106.

but, indeed.

judgment.

judge.

denar.

to dwell.

habitation.

monastic life.

covenant.

to purify.

pure.

לִּזְכֹּר II to remember.

זָכָר male.

לְהַטִּיף to disturb.

הֲלֹא is it not? § 132.

דָּם blood.

כְּדֻמָּה likeness.

מַחְמָה price.

כְּדֻמָּה like.

שָׁכַב sleeping.

לְשָׁכַב to sleep.

דִּמְעָה tear.

לְהִתְפַּלֵּל II to wonder.

קָם to rise.

עֶבְרִית Tigris.

בָּרָא grade, ordination.

בְּרִיחַ briers.

בָּרַח to come to.

בָּרַח to exercise, teach.

בְּרִיחַ palace.

וְ

וְ behold.

אֲבֵל Abel.

מֶלֶךְ governor.

זֶה this, § 37.

זֶה that, § 37.

זֶה he it is.

זֶה he, § 35.

לֵב to be, § 127.

לֵב existence.

הִיא (הִיא) she, § 35

הִיא that, § 37.

הֵם they.

הֵם temple.

לְהִתְבַּלֵּעַ to believe.

הֵם these, § 37.

כֵּן so, likewise.

שָׁם there, therefore.

כֵּן thus, so.

לָךְ to go, walk.

לָךְ V to profit.

זֶה this, § 37.

הֵם they, § 35.

הֵם those, § 37.

הֵם those f., § 37.

לָךְ to return, overturn.

הֵם here.

הֵם now.

וְ

וְ and, that, when, or.

וְ woe, alas.

כֵּן it is right, necessary.

לָךְ to appoint a time.

זְבִידִי

זְבִידִי Zebedee.

לָךְ to buy.

זָמַן time.

זָכַן just.

זָכַן righteousness.

זָכַן II to take heed.

זָכַן fetid.

זָכַן pure.

זָכַן to be moved.

זָכַן earthquake.

זָכַן purple.

זָכַן olives.

זָכַן pure.

זָכַן ornament.

זָכַן small.

זָכַן cross.

זָכַן to crucify.

זָכַן to sow.

זָכַן seed.

זָכַן

זָכַן free, noble.

זָכַן to corrupt.

זָכַן corruption.

זָכַן neighbor.

זָכַן to include, bind up.

זָכַן life or cell of a recluse.

זָכַן chaff.

זָכַן lame.

זָכַן one.

זָכַן joy.

זָכַן to be glad.

זָכַן to make glad.

זָכַן eleven.

זָכַן to surround.

זָכַן new.

זָכַן Eve.

זָכַן to be guilty.

זָכַן to show.

זָכַן love.

זָכַן staff, rod.

זָכַן serpent.

זָכַן Havilah.

זָכַן to pity.

זָכַן to look.

זָכַן to make white.

זָכַן white.

זָכַן Horeb.

זָכַן to see.

זָכַן vision, countenance.

זָכַן to sin.

זָכַן sin. זָכַן sinner.

זָכַן sin. זָכַן sinful.

זָכַן violence.

זָכַן to live.

זָכַן living.

זָכַן life.

זָכַן guilty.

זָכַן animal.

זָכַן strength.

قَوِيٌّ mighty.

قَتْلٌ linen.

كَلَّمَ to know.

سَلَا sweet.

سَلَا vinegar.

مُخْتَلَبٌ mixed.

مُخْتَلَبٌ dream.

سَوَّاهٌ to change.

سَوَّاهٌ for, instead of.

خَمْسَةٌ five.

غَضَبٌ wrath.

مُجْلِبٌ anguish.

هَنْوَكٌ Enoch.

أَنْفٌ we.

سُلْطَانٌ supplication.

سَلَفٌ to strangle.

سَلْدٌ cord.

سَلَامٌ to be innocent.

سَلَامٌ holy, sacred.

سَمٌّ to reproach, revile.

سَمٌّ envy.

سَعَى to urge, incite.

سَعَى studiously, carefully.

سَلَا field.

سَهَبٌ to dry up, be desolate.

سَهَبٌ 1. waste. 2. sword, share.

سَهَبٌ to curse.

سَهَبٌ enchanter.

سَهَبٌ end.

سَفَرٌ to suffer.

سَفَرٌ suffering.

سَفَرٌ to impute, reckon.

سَفَرٌ thought, meditation.

سَفَرٌ darkness.

سَفَرٌ sister.

سَفَرٌ to seal.

سَفَرٌ

سَفَرٌ report, fame.

سَفَرٌ very.

سَفَرٌ good.

سَفَرٌ happiness.

سَفَرٌ nation, race.

سَفَرٌ error.

سَفَرٌ mountain.

سَفَرٌ to prepare.

سَفَرٌ goodness, grace.

سَفَرٌ price.

سَفَرٌ boy.

سَفَرٌ youth.

سَفَرٌ shade.

سَفَرٌ to injure, rob.

سَفَرٌ shadow, demon.

سَفَرٌ to pollute, profane.

سَفَرٌ profane.

سَفَرٌ impurity.

سَفَرٌ to err, seduce.

سَفَرٌ to taste, eat.

ضَرَبَ to strike.

سَطْرٌ leaf.

بَعَا to hide.

ب.

بَصِيدٌ dry land.

يَضُّ to lead.

مُضَكُّ propagator, successor.

جَبَلٌ Jobal.

يَجِفُّ to be dry.

بَصْمٌ dry land.

بِيْءٌ hand, § 87. 2.

بِيْءٌ to confess, give thanks.

يَبْرُ to know.

بِرْءٌ knowledge.

بَسَفٌ to give, § 64. 7.

يَسَدٌ Judah.

يَسَدٌ Jew.

جُبَلٌ Jubal.

مُتَعَلِّمٌ education.

نَدِيٌّ day.

يَوْمَانٌ daily.

نَحْلٌ Jonah.

يَسَ Jose.

يَسَعٌ Joseph.

يَسَفٌ Jophah.

يَسَدٌ greenness.

يَسَ only.

يَسَ to bear.

يَسَفٌ child.

يَسَفٌ sea.

يَسَفٌ to swear.

يَسَفٌ right hand.

يَسَفٌ day.

يَسَفٌ to add.

يَسَفٌ to spring up.

يَسَفٌ Jacob.

يَسَفٌ forest, thorn.

يَسَفٌ to burn.

يَسَفٌ precious.

يَسَفٌ to honor.

يَسَفٌ honor.

يَسَفٌ to be great.

يَسَفٌ heir.

يَسَفٌ inheritance.

يَسَفٌ to extend.

يَسَفٌ Jesus.

يَسَفٌ Gen. 1. 1, § 89c.

يَسَفٌ to sit.

يَسَفٌ more.

يَسَفٌ more.

يَسَفٌ orphan.

يَسَفٌ to profit.

ج.

جَدَلٌ sorrow.

جَدَلٌ stone.

جَدَلٌ but,

صَبَّ to subdue.

كِبْرُ سُلْفُورِ sulphur.

فَ when, while.

فَ it is sufficient.

كَاهِنُ priest.

نَافِذُ window.

شَوْكُ thorns.

نَجْمُ star.

مَنْشَرُ throne.

كِنِيزُ tunics.

كُشُ Cush.

طَبِ nature.

بَلَدُ indeed.

كُلُّ all, § 108.

كَلَّ to withhold, restrain.

كِبْرُ crown.

كَلِمَتُ Chlamys.

كَيْفُ how.

كَبِدُ to be sad.

كَنْعَمُ congregation.

كَنْزُ cithara.

كَلَمُ to assemble.

كَلِمُ assembly, collection.

كَبِ to cover.

كَبِ cup.

كَبِ silver.

كَبِ to deny.

كَبِ to be sad.

كَبِ Cherub.

كَبِ preaching.

كَبِ to preach.

كَبِ sad.

كَبِ sick, infirm.

كَبِ sadness.

كَبِ to surround, lead around.

كَبِ vineyard.

كَبِ belly.

كَبِ to stumble.

كَبِ to beseech.

كَبِ to write.

كَبِ book.

كَبِ linen.

كَبِ to strive.

ح.

ح to § 123 sq.

ح not.

ح to labor, be weary.

ح heart.

ح to clothe.

ح clothing.

ح dish.

ح legions.

ح Levi.

ح to curse.

ح before.

ح to, with.

ح curses.

لَحْمٌ bread.

سَرِيعٌ quickly, immediately.

لَا there is not, § 65, 128.

لَيْلٌ night.

بَلَدٌ indeed, forsooth.

لَمِيحٌ Lamech.

سَرِيعٌ thief.

أَعْلَى above.

أَكَلَ to eat.

لِسَانٌ tongue.

م.

مَا what?

مَأْكُلٌ food.

مِثْقَالٌ vessel, vestment.

مَنْعَةٌ fountain.

مَغْدَلَةُ Magdalene.

مَعْرُوفٌ in vain.

مَذْبَحٌ altar.

مَدْيَنٌ wilderness.

مَدْيَنٌ city.

مَا شَيْءٌ anything § 109.

مَشْرِقٌ east.

مَشْرِقٌ orient, east.

مَشْرِقٌ eastern.

مَوْلِدٌ birth.

مَوْعِدٌ oaths.

مَا شَيْءٌ what?

مُوسَى Moses.

مَوْتٌ death.

ضَمٌّ to smite.

مَسِيرٌ straitway.

مَهُوْجَالٌ Mehujael.

مَوْسَمٌ morrow.

مَوْجٌ wave, billow.

مَأْتٍ to come.

مِنْ أَجْلِ on account of.

بِأَنَّ because that.

مَوْجِدٌ booth, shade.

مُضِلٌّ deceiver.

مَطَرٌ rain.

مَاءٌ water.

مَنْصُلٌ propagator, successor.

مَتْرُپُولِيتَانٌ Metropolitan.

مُتَمَدِّحٌ to deride.

مَاتَ to die.

مَيِّتٌ dead.

مَعْدَاً meliora, virtues.

مَعْنَى yet, hence.

مُتَعَبِّلٌ humble.

مُتَعَبِّلٌ humbly.

مُتَعَبِّلٌ humility.

مُتَعَبِّلٌ now.

مُتَعَبِّلٌ to betroth.

مُتَعَبِّلٌ to be full.

مُتَعَبِّلٌ word.

مُرْسَلٌ messenger, angel.

مَلَاكِي Malachi.

سَاحِلٌ sailor.

نَاصِحٌ to counsel.

مَلِكٌ king.

نَاصِحٌ counsel.

مَمْلُوكٌ kingdom.

كَلِمٌ word.

كَلِمٌ to speak.

كَلِمٌ word.

مُعَلِّمٌ teacher.

دَائِمٌ ever, at all.

أَكْثَرٌ from, more than.

مَنْ مَنْ who? مَنْ who is?

مَا مَا what? § 39, 132.

مَا مَا what is?

أَتَمٌ to take part, be numbered.

أَتَمٌ to come, bring.

فَقِيرٌ to become poor.

فَقِيرٌ poor.

سَرِيعٌ quick, bold.

مُعِينٌ helper.

مَنْبِتٌ spring, fountain.

مَنْسُوكٌ tithes.

مَنْبِتٌ setting.

مَنْبِتٌ cave.

مَنْبِتٌ supplicator.

مَنْبِتٌ midst.

مَنْبِتٌ burial.

مَنْبِتٌ way.

مَنْبِتٌ intoxicating.

مَنْبِتٌ merciful.

مَنْبِتٌ mercy.

مَنْبِتٌ clement.

مَنْبِتٌ garment.

مَنْبِتٌ Lord.

مَرْيَمٌ Mary.

مَنْبِتٌ bitterly.

مَنْبِتٌ gall.

مَنْبِتٌ admonition.

مَنْبِتٌ stature, age.

مَنْبِتٌ oil.

مَنْبِتٌ Messiah.

مَنْبِتٌ Messianic.

مَنْبِتٌ able, possible.

مَنْبِتٌ skin.

مَنْبِتٌ tent, house.

مَنْبِتٌ traitor.

مَنْبِتٌ perfect, whole.

مَنْبِتٌ drink.

مَنْبِتٌ Methusael.

ب.

بَ now.

بَ to prophecy.

بَ prophet.

بَ to kindle.

بَ to smite, beat.

بَ to shine.

بَ long.

ܠܝܢ to be long.
 ܠܝܠ to vow.
 ܠܝܠܐ vow.
 ܠܝܠܐ to shine.
 ܠܝܠܐ river.
 ܠܝܠܐ light.
 ܠܝܠܐ Nod.
 ܠܝܠܐ to move, wander.
 ܠܝܠܐ light.
 ܠܝܠܐ to rest.
 ܠܝܠܐ stranger.
 ܠܝܠܐ fish.
 ܠܝܠܐ fire.
 ܠܝܠܐ brass.
 ܠܝܠܐ to go down.
 ܠܝܠܐ garment.
 ܠܝܠܐ injunction.
 ܠܝܠܐ to distil, instil.
 ܠܝܠܐ to watch, observe.
 ܠܝܠܐ quietly.
 ܠܝܠܐ Nineveh.
 ܠܝܠܐ yoke.
 ܠܝܠܐ sign, purpose.
 ܠܝܠܐ guile.
 ܠܝܠܐ chastity.
 ܠܝܠܐ law.
 ܠܝܠܐ lawfully.
 ܠܝܠܐ to try, tempt.
 ܠܝܠܐ to take, receive.

ܠܝܠܐ temptation.
 ܠܝܠܐ to pour out.
 ܠܝܠܐ Naamah.
 ܠܝܠܐ to breath.
 ܠܝܠܐ to fall.
 ܠܝܠܐ to go out.
 ܠܝܠܐ to break.
 ܠܝܠܐ soul.
 ܠܝܠܐ to plant.
 ܠܝܠܐ plant.
 ܠܝܠܐ Nazarene.
 ܠܝܠܐ female.
 ܠܝܠܐ pure.
 ܠܝܠܐ hewn.
 ܠܝܠܐ to cleave to.
 ܠܝܠܐ to knock.
 ܠܝܠܐ to breathe.
 ܠܝܠܐ breath.
 ܠܝܠܐ to kiss.

ܠܝܠܐ

ܠܝܠܐ silver.
 ܠܝܠܐ to think.
 ܠܝܠܐ hope.
 ܠܝܠܐ gospel.
 ܠܝܠܐ much, great.
 ܠܝܠܐ much, many.
 ܠܝܠܐ to multiply.
 ܠܝܠܐ to worship.

וְשֵׁנִי to witness.

וְשֵׁנִי multitude.

וְשֵׁנִי colloquy, word.

וְשֵׁנִי bar.

וְשֵׁנִי to put.

וְשֵׁנִי to incline, sin.

וְשֵׁנִי to endure.

וְשֵׁנִי sword.

וְשֵׁנִי to expect.

וְשֵׁנִי to be wise.

וְשֵׁנִי trespass.

וְשֵׁנִי Iscariot.

וְשֵׁנִי to reject.

וְשֵׁנִי to go up.

וְשֵׁנִי lying.

וְשֵׁנִי left, left hand.

וְשֵׁנִי to hate.

וְשֵׁנִי to do, happen.

וְשֵׁנִי threshold.

וְשֵׁנִי lip.

וְשֵׁנִי sword.

וְשֵׁנִי to receive the tonsure.

וְשֵׁנִי book.

וְשֵׁנִי scribe.

וְשֵׁנִי sackcloth.

וְשֵׁנִי vanity.

וְשֵׁנִי vain.

וְשֵׁנִי in vain.

וְשֵׁנִי to destroy.

וְשֵׁנִי feast.

וְשֵׁנִי to make.

וְשֵׁנִי workman, slave.

וְשֵׁנִי work.

וְשֵׁנִי to pass over, transgress.

וְשֵׁנִי the uttermost part.

וְשֵׁנִי Hebrew.

וְשֵׁנִי to roll.

וְשֵׁנִי quickly.

וְשֵׁנִי calf.

וְשֵׁנִי until.

וְשֵׁנִי Ada.

וְשֵׁנִי as yet.

וְשֵׁנִי before that.

וְשֵׁנִי until.

וְשֵׁנִי Eden.

וְשֵׁנִי feast.

וְשֵׁנִי church.

וְשֵׁנִי ecclesiastical.

וְשֵׁנִי memorable. *af*

וְשֵׁנִי to be customary.

וְשֵׁנִי grievous.

וְשֵׁנִי thorn.

וְשֵׁנִי blind.

וְשֵׁנִי iniquity.

וְשֵׁנִי evil-doer.

וְשֵׁנִי depth.

וְשֵׁנִי branch.

كُف to be sad, anxious.

كُف to watch.

كُف to wipe out.

كُف Edar (Irak).

كُف eye.

كُف before.

كُف upon, over, against, at, unto,
for, on account of.

كُف because.

كُف to go in.

كُف ever, age, world.

كُف above.

كُف worldly, secular.

كُف cause, accusation.

كُف with.

كُف people.

كُف to baptize.

كُف farmer.

كُف laborious.

كُف to toil.

كُف toil.

كُف to dwell.

كُف to answer.

كُف flock.

كُف cloud.

كُف herb.

كُف Esau.

كُف twenty.

كُف dust.

كُف grief, anxiety.

كُف heel.

كُف root.

كُف sheep.

كُف evening.

كُف cunning, subtle.

كُف naked.

كُف to flee.

كُف to be strong.

كُف future.

كُف rich.

ف.

ف fruit.

ف to meet.

ف body.

ف corporally.

ف corporal.

ف plough.

ف mouth.

ف to persuade.

ف tribute, remuneration.

ف commandment.

ف separation, judgment.

ف to cease, remain.

ف comparison.

ف potter.

ف unleavened bread.

ف Pilate.

ٱسْتَعَاظُ supplication.
 ٱشْيُونُ Pishon.
 ٱشْكُ to doubt, divide.
 ٱشْكُ to till, work.
 ٱشْكُ to cast out.
 ٱشْكُ a certain one.
 ٱشْكُ occasion, opportunity.
 ٱشْكُ to turn.
 ٱشْكُ turning.
 ٱشْكُ sole.
 ٱشْكُ lot.
 ٱشْكُ to cut off, break. *decree*.
 ٱشْكُ to free, liberate.
 ٱشْكُ passover.
 ٱشْكُ to command.
 ٱشْكُ useful, tolerable.
 ٱشْكُ plain.
 ٱشْكُ to be fruitful.
 ٱشْكُ whip.
 ٱشْكُ Paradise.
 ٱشْكُ apron.
 ٱشْكُ iron.
 ٱشْكُ to fly.
 ٱشْكُ bird.
 ٱشْكُ pretorium.
 ٱشْكُ to avenge.
 ٱشْكُ face.
 ٱشْكُ to go away, free.
 ٱشْكُ to separate, assign.

ٱشْكُ Euphrates.
 ٱشْكُ dung.
 ٱشْكُ to expound.
 ٱشْكُ word.
 ٱشْكُ table.
 ٱشْكُ to open.
 ٱشْكُ
 ٱشْكُ to wish, will.
 ٱشْكُ will.
 ٱشْكُ willingly.
 ٱشْكُ to dip.
 ٱشْكُ Zion.
 ٱشْكُ filth.
 ٱشْكُ wound.
 ٱشْكُ fasting.
 ٱشْكُ to hearken.
 ٱشْكُ to burn, be hot.
 ٱشْكُ unto, by.
 ٱشْكُ Zillah.
 ٱشْكُ to pray.
 ٱشْكُ prayer.
 ٱشْكُ image.
 ٱشْكُ foulness.
 ٱشْكُ dust.
 ٱشْكُ care.
 ٱشْكُ to tear.
 ٱشْكُ to refine.

.ص

قَيْن Cain.

قَبْرُوس sepulchre.

قَبِلَ to receive.

قَبِلَ to possess.

قَبِلَ east.

قَبِلَ holy.

قَبِلَ to go before, anticipate.

قَبِلَ before.

قَبِلَ first.

قَبِلَ first.

قَبِلَ to sanctify.

قَبِلَ to wait, remain.

قَبِلَ possessor.

قَبِلَ before.

قَبِلَ holiness.

قَبِلَ to rise.

قَبِلَ offering.

قَبِلَ Cyrenian.

قَبِلَ truth.

قَبِلَ killer.

قَبِلَ to kill.

قَبِلَ to cut off.

قَبِلَ ashes.

قَبِلَ chamber, room.

قَبِلَ resurrection.

قَبِلَ Caiaphas.

قَبِلَ cithara.

قَبِلَ voice.

قَبِلَ to be light.

قَبِلَ little.

قَبِلَ cell.

قَبِلَ to praise, celebrate.

قَبِلَ clerical.

قَبِلَ to acquire, possess.

قَبِلَ cenobite.

قَبِلَ reed, cane.

قَبِلَ possession, gift.

قَبِلَ Centurion.

قَبِلَ soldier.

قَبِلَ to cry.

قَبِلَ to buffet.

قَبِلَ to break.

قَبِلَ to call.

قَبِلَ cucumber.

قَبِلَ to be near.

قَبِلَ city.

قَبِلَ piece.

قَبِلَ skull.

قَبِلَ elder.

.ذ

ذَكَرَ to be great, to multiply.

ذَكَرَ great.

ذَكَرَ Rabbi.

ذَكَرَ myriads.

ذَكَرَ crouched, laid.

ذَكَرَ to be angry.

𐤊𐤍𐤕𐤓 desired, desirable.

𐤊𐤍𐤕𐤓 to be tumultuous.

𐤊𐤍𐤕𐤓 to perceive.

𐤊𐤍𐤕𐤓 desire.

𐤊𐤍𐤕𐤓 to go, instruct.

𐤊𐤍𐤕𐤓 to run.

𐤊𐤍𐤕𐤓 course.

𐤊𐤍𐤕𐤓 strife, tumult.

𐤊𐤍𐤕𐤓 wrath.

𐤊𐤍𐤕𐤓 to refresh.

𐤊𐤍𐤕𐤓 wind, spirit.

𐤊𐤍𐤕𐤓 afar.

𐤊𐤍𐤕𐤓 many, § 86. 1.

𐤊𐤍𐤕𐤓 magnates, § 86. 1.

𐤊𐤍𐤕𐤓 to love, have mercy.

𐤊𐤍𐤕𐤓 mercy.

𐤊𐤍𐤕𐤓 to brood.

𐤊𐤍𐤕𐤓 to be far.

𐤊𐤍𐤕𐤓 to creep, to move oneself.

𐤊𐤍𐤕𐤓 creeping things.

𐤊𐤍𐤕𐤓 head.

𐤊𐤍𐤕𐤓 to cast.

𐤊𐤍𐤕𐤓 high.

𐤊𐤍𐤕𐤓 Aramathea.

𐤊𐤍𐤕𐤓 evening.

𐤊𐤍𐤕𐤓 to meditate.

𐤊𐤍𐤕𐤓 to feed, think.

𐤊𐤍𐤕𐤓 shepherd.

𐤊𐤍𐤕𐤓 to spit.

𐤊𐤍𐤕𐤓 firmament.

𐤊𐤍𐤕𐤓 trembling.

𐤊𐤍𐤕𐤓 to ask.

𐤊𐤍𐤕𐤓 request.

𐤊𐤍𐤕𐤓 week.

𐤊𐤍𐤕𐤓 neighbor.

𐤊𐤍𐤕𐤓 to praise.

𐤊𐤍𐤕𐤓 rod.

𐤊𐤍𐤕𐤓 seventh.

𐤊𐤍𐤕𐤓 seven.

𐤊𐤍𐤕𐤓 seven.

𐤊𐤍𐤕𐤓 seventy.

𐤊𐤍𐤕𐤓 to leave.

𐤊𐤍𐤕𐤓 week, sabbath.

𐤊𐤍𐤕𐤓 sedition.

𐤊𐤍𐤕𐤓 to cast, throw away.

𐤊𐤍𐤕𐤓 to send.

𐤊𐤍𐤕𐤓 to watch.

𐤊𐤍𐤕𐤓 to be worthy.

𐤊𐤍𐤕𐤓 heat.

𐤊𐤍𐤕𐤓 remission.

𐤊𐤍𐤕𐤓 to wash.

𐤊𐤍𐤕𐤓 sign, inducement.

𐤊𐤍𐤕𐤓 power, ruling.

𐤊𐤍𐤕𐤓 end.

𐤊𐤍𐤕𐤓 blow.

𐤊𐤍𐤕𐤓 lie.

כָּתַבְתִּי to espouse, marry.

חֶבְרֹן companion.

חָפַץ vexed.

כָּפַץ to compel.

כָּפַץ cursed.

חֶבְרֹן alabaster box.

שְׁאוֹל Sheol.

שֵׁת Seth.

חָפַץ to find, be able, possible.

חָפַץ asleep.

חָפַץ to rest, be calm.

חָפַץ rest, sleep.

חָפַץ to send, to take off.

חָפַץ to rule.

חָפַץ lawful, ruler.

חָפַץ ruler.

חָפַץ peace.

חָפַץ to finish, Ap. to betray.

חָפַץ name.

חָפַץ to draw.

חָפַץ heaven.

חָפַץ fatling.

חָפַץ heavenly.

חָפַץ to hear.

חָפַץ Simon.

חָפַץ to minister.

חָפַץ sun.

חָפַץ to depart.

חָפַץ years.

חָפַץ years.

חָפַץ point.

חָפַץ to narrate.

חָפַץ hour.

חָפַץ to make level.

חָפַץ beautiful, good.

חָפַץ to pour.

חָפַץ to be good.

חָפַץ morning.

חָפַץ to irrigate.

חָפַץ to take away.

חָפַץ to cast away, begin.

חָפַץ history.

חָפַץ family.

חָפַץ branch, vine.

חָפַץ true.

חָפַץ truly.

חָפַץ rest.

חָפַץ six.

חָפַץ to drink.

חָפַץ silent.

חָפַץ sixth.

.2

חָפַץ fig tree.

חָפַץ broken.

חָפַץ to break.

חָפַץ crown.

חָפַץ order.

||² grass.

||² abyss.

||² to repent.

||² to turn.

||² again.

||² Jubal Cain.

||² thanksgiving.

||² formless.

||² trust, confidence.

||² generation.

||² worm.

||² cattle.

||² boundary.

||² under.

||² under.

||² under.

||² trusting.

||² trustingly.

||² prayer.

||² snow.

||² to teach.

||² disciple.

||² three.

||² thirty.

||² there.

||² furnace.

||² sigh.

||² second.

||² dragon.

||² to prepare.

||² two.

||² growth, increase.

||² right.

||² uprightness.

||² cock.

||² door.

||² twelve.

||² Tarshish.

||² two.

||² twelve.

||² nine.

||² see ||².









MANUAL.

PART I.


LESSON ONE. Gen. I. 1.




1. NOTES.


1. —*berî-shîth* (two syllables).—In beginning.







- (1) *Six letters*:— (*b*);  (*r*);  (*y*), occurring twice, both times silent after ;  (*sh*);  (*th*, as in *thin*).
- (2) *Three vowel sounds*:—(^e) a half-vowel, like *e* in *below* or the obscure vowel of Webster's Dictionary. There is no sign for this half-vowel which corresponds to vocal Shewa in Hebrew, see § 9;  (*i*) like *i* in *machine*;  (*i*), the same as the last, since ^e may be written either above or below the letter to which it belongs. § 6. 4.

Note.— is the Nestorian form.

2. —*bero* (one syllable), (*he created*).

- (1) *Three letters*:— (*b*);  (*r*);  (^o), called Olaph, not pronounced but quiescing in the preceding vowel. § 2 (1) *b*.
- (2) *Two vowel sounds*:—(^e), see 1 (2); ^o (*o*) like *o* in *note*.
- (3) Note that the half-vowel does not make a syllable, but every full vowel does § 16. 1.

3. —*a-lo-ho* (three syllables), *God*.

- (1) *Four letters*:— (^o);  (*b*);  (*h*);  (^o); see 2 (1).
- (2) *Three vowel sounds*:—^a (*a*) like *a* in *at*; ^o (*o*) occurring twice, see 2 (2).
4. —*yoth*,—not translated, but sign of direct object § 89 *c*.
5. —*shema-yo* (two syllables)—*the heavens*.

(1) *Four letters*:—𐤀 (*sh*); 𐤁 (*m*); 𐤂 (*y*); 𐤃 (').

(2) *Three vowel sounds*:—^{◌◌◌} (◌◌◌) see 1 (2); ^{◌◌◌} (*a*) see 3 (2); ^{◌◌◌} (*o*) see 2 (2).

6. 𐤁𐤁𐤁—*weyoth* (one syllable), and followed by the sign of the direct object, see 4.

One new letter 𐤆 (*w*), like *w* in *water*.

7. 𐤀𐤁𐤃—'ar-*o'* (two syllables), *the earth*.

Four letters: two Olaphs, see 2 (1); 𐤄 (*r*), see 𐤄 1 (1). (The form 𐤄 is used at the beginning of a word, or after a letter which does not connect with following letters; the same difference of form as to the Olaph: § 4. 4); 𐤅 ('), not pronounceable, called Ê, § 3.

2. OBSERVATIONS.

1. The letters in this verse are (1) 𐤀, (2) 𐤁, (3) 𐤂, (4) 𐤃, (5) 𐤄, (6) 𐤅, (7) 𐤆, (8) 𐤇, (9) 𐤈, 𐤉, (10) 𐤊, (11) 𐤋.

2. The vowel signs are (1) ^{◌◌◌}, (2) ^{◌◌◌}, (3) ^{◌◌◌}, all of which may be written either above or below the line. § 6. 4.

3. The vowel sounds are (1) ^{◌◌◌}, (2) ^{◌◌◌}, (3) ^{◌◌◌}, (4) ^{◌◌◌}.

4. 𐤁𐤁, Targum 𐤁𐤁, is found in a dozen passages of the Old Testament in the Peshitto version. § 89 c.

5. 𐤁 and 𐤃 are never written separately, being always prefixed to the following word. § 34.

6. The definite state is denoted by the ending 𐤀, which corresponds to the Hebrew article. § 76.

7. Every syllable begins with a consonant. § 15. 2.

8. Notice that all of the consonants have their direct equivalents in Hebrew, except 𐤁 which here stands for Hebrew Tsodhe.

3. GRAMMAR LESSON.

(1) §§ 1—4, 9—11, 34. 1.

(2) Gender, number and state of nouns. § 76.

4. WORD LESSON.

𐤀𐤁𐤃 *he formed.*

𐤀𐤁𐤃 *he made.*

𐤀𐤁𐤃 *he said.*

𐤃 *and.*

𐤀 in.

𐤀⁷ he wrote.

𐤁𐤀⁷ beginning.

𐤀⁷ sign of the definite object.

5. EXERCISES.

1. And beginning. 2. And he formed the heavens. 3. He made the earth and the heavens. 4. God is in the heavens. 5. In the beginning God said. 6. He wrote the beginning.

7. Write out the Syriac of Lesson One in Hebrew characters and note the differences of the languages.

8. Translate the first lesson from Hebrew into Syriac.

9. Retranslate literally into Hebrew. (*Note*.—In these last two exercises, English may be substituted for Hebrew. They may better be written on the board.)

LESSON TWO. Gen. I. 2. 𐤁 3

1. NOTES.

8. 𐤁𐤀⁷—*w'ar-'o'* (two syllables), *and the earth*. The vowel ⁷ is thrown back on the unvowelled 𐤀 and Olaph quiesces in the vowel, §§ 25. 1. (2), 34. 2.

9. 𐤀𐤁⁷—*hewoth* (one syllable), (*she*) *was*. The 𐤀 is the sign of the feminine; the masculine is 𐤁𐤁⁷.

10. 𐤀𐤁⁷—*tuh*, *a desolation*.

(1) 𐤀 with the dot above is *t*; with the dot below as in 𐤀⁷ is *th*, § 10.

(2) The vowel 𐤀 is *u* pronounced like *oo* in *fool*, § 6. 3. (3). 𐤀 is a vowel letter, § 5. 2 & § 6. 5.

(3) For the point above 𐤀, see § 6.

No further attention need be paid to the points above and below the 𐤀.

11. 𐤀𐤁𐤀⁷—*w'bhuk* (one syllable), *and a waste*.

(1) 𐤀 is not *b* (𐤁) but *bh=v* in *vote*, § 10. 1. (2).

(2) 𐤁 is always a consonant in Syriac and never a vowel letter, § 25. 4. 𐤀

12. 𐤁𐤀𐤁𐤀𐤁𐤀⁷—*w'hesh-shu-kho'* (three syllables) *and (the) darkness*.

(1) 𐤀 (*w*); 𐤁 (*h=ʔ*) like *ch* in *loch*; 𐤁 (*sh*) is here doubled because it is of a nominal form which doubles the 2d radical, § 72. 2. (6); 𐤀⁷=*u*;

𐤀⁷=*kh* (𐤀); 𐤀⁷ (𐤀)=*x*.

- (2) Although this noun has the ending ִּ (see observation 6), it is indefinite, § 93. 2.

13. ִּ ִּ —*al-ap-pay, upon the faces of.*

- (1) Notice ִּ final= ִּ while ִּ initial or medial= ִּ , § 4. 1.
 (2) ִּ after a consonant= p ; but after a vowel= pp ; ִּ after a vowel or half-vowel= ph or f , § 10.
 (3) ִּ forms a diphthong and denotes the construct plural, § 8. 2. (1). ✓
 § 76. 3.

- (4) The two dots over ִּ are the sign of the plural, § 13. 1.

14. ִּ ִּ —*tehu-mo' (two syllables), the abyss (תְּהוֹמֹת).*




- (1) The first syllable begins with two consonants, but between them is a half vowel, § 16. 2.
 (2) Both syllables are open, § 17. 1.
 (3) ִּ quiesces in ִּ , § 6. 5, § 25. 2.


15. ִּ ִּ —*weru-keh (two syllables), and his spirit (and the spirit of him).*


- (1) Five consonants, one vowel letter § 5. 2, two vowel signs § 6. ✓
 (2) The form consists of the conjunction ִּ , the noun ִּ , and the pron. suffix 3rd sing. masc. ִּ , §§ 34, 36.
 (3) The vowel ִּ is always written above the consonant, the others may be written below, § 6. 4.
 (4) The suffix ִּ is used for emphasizing the first of two definite nouns, ✓ the second being generally preceded by ִּ , § 97. B.
 (5) ִּ ִּ —*du'-lo-ho', who (is) God, is in apposition with the suffix in ִּ , § 97. B.*
 (6) ִּ is the relative pronoun, § 38.
 (7) The Olaph after ִּ throws back its vowel and quiesces, §§ 32. 2, 25. 1. (2).
 (8) The final ִּ is the sign of the emphatic state of the masc. singular, § 76. 1.
 (9) For the form of the noun, see § 69. 2.


16. ִּ ִּ —*merah-kepho' (two syllables), brooding.*




- (1) ִּ = ph , ִּ = p or pp .


- (2)  prefixed denotes the participle, § 74.
 (3)  is the sign of the feminine singular in the absolute state, § 76. 2.
 (4)  is doubled, this being in the intensive stem, called *Pe'el*, § 41. 2.




17. —*ma-yo'*, the waters.


- (1) The two dots are called *Rebbuy* and denote the plural, § 13. 1.
 (2)  denotes the emphatic or definite state, which takes the place of the article in Hebrew, §§ 86. 16, 87. 22.


18. —*we'-mar*, and he said.

- (1) There is no Waw conversive in Syriac.
 (2)  is composed of Waw and , the Olaph throwing back its vowel and quiescing, see § 8 above.
 (3)  is the 3rd masc. sing. of the Perfect of the simple, or *Pe'el*, stem.
 (4) Initial Olaph always takes a helping vowel, § 55. 1, *Rem.* 1.

19. —*neh-wê*, let there be.

- (1) The  (Nun) indicates the Imperfect 3rd person, § 45. 1, *Rem.* 2—4.
 (2) The root is  § 60. 3. Comp.  (9) *she was*.
 (3) In the 3rd person, the Imperfect is employed as a Jussive § 114. 1.












20. —*nuh-ro'*, light.

- (1)  is a vowel letter, as in 10 above.
 (2) As to form, this noun is in the emphatic state and should be definite; but as to fact, the emphatic state is often used when the noun is indefinite, § 93. 2.
 (3) The noun is a *u* class segholate, § 67. 1 *c*.

21. —*wa-hêwo'*, and there was.

- (1) There is no Waw conversive.
 (2) This is the 3rd masc. sing. Perfect *Pe'el*. Comp. (19 (2)) and (9).
 (3) Waw receives the helping-vowel *a*, and forms with it a half-open syllable, §§ ~~16~~ 4, 32. 2, 33. 3.

2. OBSERVATIONS.

9. The new letters in this verse are: (1) , (2)  (2), (3) , (4) , (5) .
 10. The new forms of letters occurring are: (1)  (2), (2)  (2).
 11. The new vowels and diphthongs are: (1) , (2) , (3)  (4) .
 12. The conjunction Waw may be written (1) without a vowel sign,

having merely the half-vowel *e* between it and the next letter, or (2) with a helping *a* as in ܐܘܠܐܘܬܐ, or (3) when it is followed by a word beginning with Olaph, it draws the vowel to itself the Olaph quiescing, § 34.

13. Syllables ending in a vowel sound are called *open*; ending in a consonant, they are called *closed*; ending in a vowel followed by a consonant with a half-vowel, they are called half-open, § 16.

14. Observe the difference between ܐ (b) and ܒ (bh); ܬ (h) and ܬ (h); ܘ (w) and ܘ (u); ܢ (ph) and ܢ (p); ܬ (t) and ܬ (th); ܕ (d) and ܕ (r); ܥ (') and ܥ (h); ܚ (kh) and ܚ (bh). § 4. 3.

15. Observe that ܐ quiesces in ܐ; ܘ in ܘ; ܬ in ܬ, ܬ and ܬ. § 6. 5. *Rem.* and § 24.

16. The Syriac verbal inflection distinguishes number and tense.

17. The Syriac, like the Hebrew, says *faces-of abyss*, not *faces of-abyss*, *i. e.* the first of two words in the genitive relation suffers change and not the second. §§ 76, 96 A.

18. The sign of the feminine gender is the letter ܐ. §§ 43. A, 76. 2.

19. The preformative ܐ marks the 3rd person of the Imperfect, § 45.

20. Roots have three letters (comp. ܐܚܬ), all other letters being preformatives or sufformatives, § 40.

21. When a Kushoy is over a letter preceded by a vowel, that letter is to be doubled, § 10. 2. (2).

22. The doubling of letters other than aspirates is not denoted by any sign, § 10. 2. (1).

23. The definite or emphatic state is denoted by the affix ܐ § 76, *Rem.* 1.

24. The plural is distinguished from the singular by Rebbuy, § 13.

25. Nouns have two numbers and two genders and three states § 76.

3. GRAMMAR LESSON.

§§ 5, 16, 24, 33, 38, 39, 40.

Review §§ 1—4. 34, 76.

4. WORD LESSON.

ܐܘܬܐ *when.*

ܐܘܬܐ *he went out.*

ܐܘܬܐ *he brooded.*

ܐܘܬܐ *he saw.*

ⲙⲁⲩⲱ *who?*

ⲉⲧⲁⲩ *that.*

ⲙⲁⲩⲱⲙⲉ *he knew.*

EXERCISES.

1. In beginning who made the earth? 2. Darkness brooded upon the earth, when God created the heavens. 3. Desolation was upon the faces of the heaven. 4. Darkness went out upon the waters and upon the faces of the earth. 5. The spirit of him who is God (was) brooding upon the waters. 6. He saw and knew that God created the heaven and the waters.

7. Write in Parallel columns and compare the Hebrew Perfect form ⲙⲁⲩⲱ and the Syriac form ⲙⲁⲩⲱ as to aspiration, vowels, the half vowel and the formatic elements.

8. Translate literally into English (or Hebrew) the Syriac of the lesson and retranslate.

LESSON THREE. Gen. I. 3. 4. 5

1. NOTES.

22. ⲙⲁⲩⲱⲙⲉ—*wa-h'zo', and (he) saw.*

(1) Compare 18 and 21.

(2) ⲙ is Zain, a new letter.

23. ⲙⲁⲩⲱⲙⲉ—*lenuh-ro', the light.*

(1) ⲙ is an inseparable preposition, § 34. It is often employed to denote the direct object of the verb, § 123. It is also used in its true prepositional sense to denote the indirect object, § 124.

(2) ⲙⲁⲩⲱ. See 20.

24. ⲙⲁⲩⲱⲙⲉ—*dh'eshap-pir, that (it was) good.*

(1) ⲙ is here a relative conjunction.

(2) ⲙ=dh after a word ending in a vowel, § 10. 1. (3).

(3) ⲙⲁⲩⲱ is a masc. adjective in the absolute state.

(4) For the form of the noun, see § 72. 2. (4).

(5) The clause is an objective clause, § 125. 2, and a nominal sentence without a copula, § 117. 1.

25. ⲙⲁⲩⲱⲙⲉ—*wa-ph'lash (two syllables), and (he) separated.*

(1) The first ⁷ is a helping vowel, § 33. 2.

(2) The first syllable is open, § 17. 1.

(3) **ə** is pronounced with a half vowel (vocal sh^ewa), § 31. 1. 3.

26. **بَہ**—*bhêth*.—*between*.

(1) **ب** *bh* after a word ending in a vowel sound § 10. 1. (3).

(2) **ا** written fully, § 6. 5. (4).

(3) **ث** *th* after a vowel, § 10. 1. (1).

27. **بَہ**—*between*—*to*. Compare the Hebrew construction in vs. 6.

28. **سَمَعْتُ** (see 12.).

29. **وَأَنذَرْتُ**—*wa-k^ero* (two syllables) *and he called*.

(1) **وَأَنذَرْتُ** (compare 21) is in the simple verb stem 3rd person sing. masc., § 41. 1, § 43.

(2) The Imperfect would be **يُنَادِي** *he shall call*. Compare **يُنَادِي** *he shall be* 19.

30. **لِنُورٍ**—*l^enuh-ro* (two syllables), *to the light*.

(1) Notice that **ل** may denote the indirect object as well as the direct (comp. 23), § 124.

(2) **ل** is regularly prefixed without a vowel, § 34.

(3) **ا** ends the syllable and in Hebrew would have the silent Sh^ewa or syllable divider.—

31. **يَوْمًا**—*'i-mo-mo* (three syllables), *day*.

(1) Olaph is frequently placed before words for the sake of euphony. Before **ا** this Olaph takes ^π in which the **ا** quiesces, § 20, *Rem.* 2.

(2) **يَوْمًا** is day as opposed to night; **لَيْلًا** at the end of the verse is the day of 24 hours.

32. **وَلَاظِلَّةٍ**—*wa-l^ehesh-shu-kho* (four syllables, one for each vowel), *and to the darkness*.

Since three consonants can not come together at the beginning of a syllable, **و** takes a helping Petho^h, § 33. 2.

33. **وَأَنذَرْتُ** (see 29) "*he called*".

34. **لَيْلًا**—*l^el-yo* (from *lai-l^eyâ*), *night*.

(1) The emphatic ending has here lost its force, § 93. 1.

(2) **ا** is a contraction from *ai*, § 29. 3 (1).

35. לַעֲרֵב —*ram-sho', evening*.

- (1) Emphatic state, the absolute and construct of which is לַעֲרֵב .
 (2) Though emphatic in form, it is indefinite. (See 34).

36. לְבֹקֶר *tsaph-ro', morning*.

37. לְמָחָד *day one*, §§ 99. 1, *Rem.* 2, 93. I. 2, 93. II. 3.

- (1) לְמָחָד is indefinite in meaning being a translation of יָמָּה .
 (2) לְמָחָד the ח being rejected, § 23. 1. (1).
 (3) לְמָחָד is in the absolute state agreeing with לְמָחָד which though emphatic in form is absolute in meaning.

2. OBSERVATIONS.

26. Occurrence of aspirates in Gen. 1:1—5.

$\text{וַיְהִי עֶרְבַּיִם}$ (b) follows nothing: לַח (*th*) after י .

$\text{וַיְהִי עֶרְבַּיִם}$ (b) after לַח of the preceding word.

$\text{וַיְהִי עֶרְבַּיִם}$ (*th*) after the vowel י .

$\text{וַיְהִי עֶרְבַּיִם}$ (*th*) after the vowel י .

$\text{וַיְהִי עֶרְבַּיִם}$ (*t*) after לַח of the preceding word.

$\text{וַיְהִי עֶרְבַּיִם}$ (*bh*) after a half vowel sound.

$\text{וַיְהִי עֶרְבַּיִם}$ (*kh*) after the vowel י .

$\text{וַיְהִי עֶרְבַּיִם}$ (*pp*) for *np*.

$\text{וַיְהִי עֶרְבַּיִם}$ (*t*) after a diphthong.

$\text{וַיְהִי עֶרְבַּיִם}$ (*d*) after a consonant, ט .

$\text{וַיְהִי עֶרְבַּיִם}$ (*ph*) after a half vowel.

$\text{וַיְהִי עֶרְבַּיִם}$ (*dh*) after י of the preceding word.

$\text{וַיְהִי עֶרְבַּיִם}$ (*pp*) the nominal form having the second radical doubled.

$\text{וַיְהִי עֶרְבַּיִם}$ (*ph*) after the vowel י .

$\text{וַיְהִי עֶרְבַּיִם}$ (*bh*) after י of the preceding word; לַח (*th*) after י .

$\text{וַיְהִי עֶרְבַּיִם}$ (*ph*) after the vowel י .

27. Six letters are called aspirates namely, ב , ג , ד , כ , פ and ט .

With a point below these signs represent *bh* (=v), *gh*, *dh*, *kh*, *ph* and *th*; with a point above and when preceded by a consonant (*i. e.* neither vowel nor half vowel), they represent *b*, *g*, *d*, *k*, *p*, *t*; with a point above and when preceded by a vowel in the same word, they represent *bb*, *gg*, *dd*, *kk*, *pp*, *tt*.

28. There is no sign of doubling except for the aspirates.
 29. There is no sign for Shewa in Syriac.
 30. The emphatic ending and state have often lost their force. See Notes 34 and 35 and § 93. 2.
 31. This lesson has three new letters ܐ (z), ܦ (k), ܥ (ts).
 32. Notice the three states in:—
 (1) Absolute: ܐܬܝܬܝܢ, ܬܝܬܝܢ, ܬܝܬܝܢ.
 (2) Emphatic: ܐܬܝܬܝܢ, ܬܝܬܝܢ, ܬܝܬܝܢ, ܬܝܬܝܢ, ܬܝܬܝܢ, ܬܝܬܝܢ, ܬܝܬܝܢ, ܬܝܬܝܢ, ܬܝܬܝܢ, ܬܝܬܝܢ.
 (3) Construct: ܐܬܝܬܝܢ.
 33. Forms for special study: ܐܬܝܬܝܢ, ܬܝܬܝܢ, ܬܝܬܝܢ, ܬܝܬܝܢ.

3. GRAMMAR LESSON.

- (1) §§ 6, 23, 20, 41, 42, 43, 37. 46. 78
 (2) Learn the Imperfect of ܐܬܝܬܝܢ to write (§ 45).
 (3) Review §§ 5, 9, 10, 11, 34, 40.

4. WORD LESSON.

ܐܬܝܬܝܢ then.

ܐܬܝܬܝܢ to put.

ܐܬܝܬܝܢ to buy.

ܐܬܝܬܝܢ to be finished.

ܐܬܝܬܝܢ to fall.

ܐܬܝܬܝܢ to be troubled.

ܐܬܝܬܝܢ to sit.

ܐܬܝܬܝܢ to be nigh.

ܐܬܝܬܝܢ to be at peace.

ܐܬܝܬܝܢ to worship.

5. EXERCISES.

1. God said: let there be evening and let there be morning. 2. God shall call the morning light. 3. God saw the heavens and the earth and the waters and the good light (the light, the good). 4. In the beginning (was) darkness, then God made the light and he divided between the light and (to) the darkness.

5. Translate literally from Gen. I. 1—4 into Syriac and then retranslate.

6. Write the following forms in Syriac, giving Rukhokh and Kushoy.

(1) Thou shalt write. (2) We shall write. (3) He shall write. (4) Ye

shall write. (5) I shall write. (6) We shall buy. (7) They shall buy. (8) Let him fall. (9) She sat. (10) He put. (11) It shall be finished. (12) Thou shalt be troubled. (13) Ye shall be nigh. (14) We shall worship. 15. Let it be at peace.

LESSON FOUR. Gen. I. 6—8.

1. NOTES.

38. וַיֹּאמֶר *and (he) said.*

- (1) Syllables: (a) open, (b) closed, § 17. 1, 2.
- (2) Vowels: (a) R^ebhošo, (b) P^ethoho, § 6.
- (3) ׀ has here no consonantal force, but is quiescent, § 25.
- (4) Pê Olaph verbs have a helping vowel with the Olaph, §§ 33. 1, 55. 1. This vowel when preceded by an inseparable particle is thrown back, the Olaph quiescing, §§ 25. 1. (2), 34. 2.

39. אֱלֹהִים *God* (N. 3). (1) Three syllables, all open.

- (2) Vowels: (1) P^ethoho, (2, 3) Z^ekopho, § 6.
- (3) The vowel ⁷ has been retained by the guttural, as a helping vowel, § 28. 2. (2).

40. וְהָיָה *neh-wê, let there be.*

- (1) ׀ is the sign of the 3rd masc. of the Imperfect.
- (2) Verbs whose last radical was originally ו or א end in the Imperf. in ׀ § 60. 3.

41. וַיִּפְתָּח *expanse.*

- (1) Syllables: both open.
- (2) Vowels: (1) H^ebhošo (2) Z^ekopho.

42. בְּתוֹכָם *in the midst of.*

- (1) ב has Rukhokh because the preceding word ends in a vowel; א because preceded by a vowel, § 10. 1. (1). (3).
- (2) ב is the inseparable preposition *in*, § 34. 1.
- (3) בְּתוֹכָם is in the construct state singular number, fem. gender, § 76. 2.

43. מַיִם *mă-yo, the waters.*

- (1) The marks " are Rebbuy, § 13, the sign of the plural.
- (2) Some plurals end in ׀, § 86. 16.

44. فَاقِل فَاقِل *let it be dividing.*

- (1) فَاقِل is the same as in N. 38. Used with a participle, it denotes continuous future action, § 127. 5.
- (2) فَاقِل —*po-resh* is a participle of the simple species. Compare فَاقِل . See § 50.
- (3) The original form of the participle was *pârîsh*; the *ô* from *â* is naturally long and hence unchangeable, the *î* is naturally short and changeable, § 7. 3.

45. بَيْنَ —*bêth, between.*

- (1) *ê* is naturally long by contraction from *ây*, §§ 7. 3, 29. 3.
- (2) The root is بَيْنَ ; *n* has been dropped (as in بَيْنَ in Hebrew). The form was بَيْنَ , § 23. 2. (3).

46. وَجَعَلَ —*wă'elbâdh, and he made.*

- (1) وَجَعَلَ is to be distinguished from وَجَعَلَ , § 4. 3. (6).
- (2) وَجَعَلَ takes a helping vowel § 34. 1, and forms with it a half open syllable, § 17. 4.
- (3) وَجَعَلَ has a half-vowel as is shown by the aspirated وَجَعَلَ , §§ 9. 3, 10. 1. (2).
- (4) وَجَعَلَ is the 3rd pers. sing. masc. of the P^eal or simple form of the verb. This is the *first form* of the verb and the simplest, § 43. 1.

47. أَرَكِي —*'arkî'o, the firmament.*

By comparison with 39, it will be seen that an Olaph has been placed before أَرَكِي . This Olaph is called Olaph prosthetic, § 20, 1.

48. وَفَارَقَ and he separated.

This is in the simple or P^eal stem, in the first form, see 46.

49. تَحْتَ —*dal'thaḥ't, which (were) beneath (lit. to under).*

- (1) تَحْتَ *under*, is a preposition.
- (2) تَحْتَ *to* is an inseparable preposition, § 34.
- (3) تَحْتَ is the relative pronoun. It here introduces the relative or adjective clause defining تَحْتَ , §§ 38, 136.

50. مِنْ *from*, see § 6. 3. (2).

51. فَوْقَ —*dal'e'el, which were above.*

(1) Three elements: the relative ܐ cf. 49. 3, the preposition ܠ, see 49. 2, and ܐܠܐ = ܐܠܐ upon, see 13.

(2) For the change from ܐܠܐ to ܐܠܐ see § 29. 2.

52. ܐܠܐܐ and it was.

(1) ܐܠܐ is the first form of the verb.

(2) The ܐ comes from original *awa*, § 60. 1, but see also § 29. 5. (2), (3).

53. ܐܠܐܐ—*hokhanno*, so.

54. ܐܠܐܐ—*dathêrên*, which is two i. e. second.

(1) ܐ, pointed according to § 34 with a helping vowel, is the relative pronoun introducing an adjective clause, § 38.

(2) ܐܠܐ is one of the few remnants of a dual which remain in Syriac, § 76. 5.

(3) Notice that Hebrew ܐ often becomes ܠ in Syriac and ܐ is sometimes changed to ܐ.

2. OBSERVATIONS.

34. A helping vowel is given to every second consonant preceding one which has a vowel, e. g. ܐܠܐܐ, ܐܠܐܐ, ܐܠܐܐ, ܐܠܐܐ.

35. The vowel of prosthetic Olaph or of an Olaph beginning a word is thrown back upon a previous ܐ, ܐ or inseparable preposition, e. g. ܐܠܐܐ, ܐܠܐܐ.

36. A word has as many syllables as it has full vowels, e. g. ܐܠܐܐ *we-mar*, ܐܠܐܐ *a-lo-ho*, ܐܠܐܐ *re-ki-o*.

37. Pretonic *ā* is not found in Syriac. The original *ā* of the verbal or nominal form, which in Hebrew becomes pretonic Kamets, is volatilized, e. g. ܐܠܐ = ܐܠܐ.

38. The feminine in Syriac is everywhere denoted by ܐ, except in the absolute state of nouns and participles, e. g. ܐܠܐܐ, ܐܠܐܐ, ܐܠܐܐ but ܐܠܐܐ. Such nouns as ܐܠܐ and ܐܠܐ are, in the singular, masculine in form but feminine in gender. Compare the agreement of the nouns with feminine verbs and see § 86. 10.

39. The name of the simple species or stem is Pe'al. Examples of it are: ܐܠܐ; ܐܠܐ and ܐܠܐ.

40. The 3rd pers. sing. masc. of the P^eal is the first as well as simplest form of the verb, from which all other forms of different gender number person tense or stem are made by vowel changes and by significant preformatives and sufformatives; and, in the case of the intensive stems, by the doubling, also, of the second radical.

41. Naturally long vowels are unchangeable e. g. *ô* from original *â* اَ, *i* in يَ, *ô* in وَ, *u* in وُ, *ê* in هَ.

42. Naturally short vowels are changeable, e. g. اَ, اِ, اُ.

3. GRAMMAR LESSON.

1. §§ 7. 14—17. 25. 30. 31. 35. 45.

2. Learn the following table which gives the regular inflection of substantives, adjectives and participles.

	Sing.		Plur.	
	masc.	fem.	masc.	fem.
Abs.	اَ	اِ	اَ	اِ
Cons.	اَ	اِ	اَ	اِ
Emph.	اَ	اِ	اَ	اِ

3. Show what the endings for gender and number are. .

4. What vowel is unchangeable? What vowel is everywhere dropped before forms with affixes?

5. Pronounce *por-sho* not *por^esho*; *por-shîn* not *por^eshîn*, §§ 30. 1, 31. 3. Rem. 2.

6. Inflect, in like manner, اَ brooding, § 81.

7. Review §§ 5. 6. 16. 24. 33.

4. WORD LESSON.

اَ evil. ? (inseparable prefix) which, that. اَ sea. اَ he sent. اَ two. اَ from. اَ it, he. اَ disciple.

5. EXERCISES.

1. Let there be the firmament between the waters and the waters.
2. Between the heavens and the earth which God made. 3. The

waters which are under from the heavens and the earth which is above from the seas. 4. In the morning which is two God sent the light and he called the light day. 5. It (is) good that it was so. 6. The disciples the good [are] separating from the evil. 7. God [is] good and the earth (fem.) which (?) he made [is] good. 8. In the beginning the light (was) separating between the day and the night.

9. Translate literally verses 6 and 7 and, without further aid than your own translation, translate back into Syriac.

10. Do the same for verses 1—5.

LESSON FIVE. Gen. I. 9—13.

1. NOTES.

55. ܢܬܗܕܝܢܗܘܢ —*nethkanneshun*, let them be collected.

- (1) The preformative ܐ is the sign of the 3rd person of the Impf.
- (2) The ܕ is the sign of the masculin plural.
- (3) The ܐ prefixed after a preformative is the sign of the reflexive or passive stem.
- (4) The root is ܢܬܗ to collect.
- (5) This form would be written the same in the Ethp^{el} and in the Ethp^{al}. It is better here to put it in the latter, or the intensive passive; and to read *neth-kan-neshun*, not *neth-ka-neshun*.

56. ܠܬܪܐ —*lath-ro*, to a place.

- (1) The vowel of the Olaph is thrown back to the inseparable preposition, § 34. 2.
- (2) Though emphatic in state, the noun is indefinite in meaning, § 93. 2.

57. ܬܗܝܬܗܝܬܗܝܬ —*teth-hêzê*, let appear.

- (1) The preformative ܬ shows that the form is in either the 3rd fem. sg. or in the 2nd. masc. The context decides for the former.
- (2) The first form of all the Imperfects of verbs Lomadh Hê ends in ܬ. The 3rd fem. sg. differs from the masc. merely in changing ܐ to ܬ, § 45. 5.
- (3) The first form of the verb is ܬܗܝܬ , see 22, and compare ܬܗܝܬ , ܬܗܝܬ and ܬܗܝܬ .

- (4) The second \angle shows that this is a passive stem, § 41. 4. Since the Ethpa'al and Ettaphal have everywhere three syllables, this must be the passive of the simple stem, i. e. the Ethp^eel.

58. יָבִישׁ־לָד —*yab-bish-to, the dry land.*

- (1) The י being preceded by a vowel the dot above it, called Kushoy, shows that it is to be doubled, § 10. 2. (2).
 (2) \angle not having a vowel before it, the dot shows merely that there is no half-vowel after the י and that \angle is unasperated.
 (3) י is the sign of the fem.; י° of the emphatic state, § 76.

59. וָלְכֶנְשׁוֹ —*val^ekhensho, and to the gathering.*

- (1) וָל is a segholate noun masc. sing. emphat. § 67.
 (2) ל is the inseparable preposition regularly prefixed, § 34.
 (3) ו is the conjunction. It has a helping vowel because occurring before an unvowelled consonant. It forms with this vowel a half-open syllable and the ל takes a half-vowel., §§ 17. 4, 31. 3, 33. 2.

60. דֵּמַיּוֹ —*d^emayo, of the waters, lit. that of the waters.*

- (1) דֵּי is really a demonstrative pronoun corresponding to Hebrew הַזֶּה . It has come to denote the genitive relation, § 98. A.
 (2) For מַיּוֹ , see 17.

61. יָמַיִם —*ya-mê, seas.*

- (1) The two dots are the sign of the plural *Rebbuy*, § 13.
 (2) The line under the first י is *linea occultans* and shows that, although written the י is not to be pronounced, § 19. 3.
 (3) י° is the sign of the emphat. masc. plural., § 76. 3.
 (4) The singular is יָמִי , § 67. 2. (7).

62. תֵּפֶק —*thap-pek, let cause to go out.*

- (1) תֵּ with Rukhokh because the word preceding ends in a vowel, § 10. 1. (3); פֶּ with Kushoy, because doubled to compensate for an assimilated Nun, § 10. 2. (2).
 (2) The תֵּ shows the 3rd fem. Impf.; the פ° above it is the sign of the causative or Aph^eel stem, §§ 45. 2, 47. *Rem.* 4.
 (3) The Yudh at the end is sometimes, though less seldom than not, found with the 3rd fem. Impf. § 47. *Rem.* 5, § 45. 5.

- (4) The root is ثذح , the Nun being assimilated always at the end of a syllable when not accompanied by a vowel, §§ 18, 53.

63. ثذح —*tha-dho, grass.*

- (1) The last Olaph is otiant, § 24. 1; the other is quiescent, its vowel having been thrown back on the ذ , so that we have *tha-dho* instead of *thadh-o*, § 25. 1. (2).
 (2) ذ has Rukhokh because the preceding word ends in a vowel, § 10. 1. (3).
 (3) ذ stands for Hebrew ז . It has been transposed with ז , the vowel being equivalent to זזז .

64. ثذح —*es-bo, herb.*

- (1) This is a segholate of the ז class, § 67. 1.
 (2) It is in the emphatic state of the masc. although indefinite § 93. 2.

65. ذذذ —*dh^emez-d^eraⁱ, which was seeding for itself.*

- (1) ذ is the relative pronoun and introduces the adjective clause, §§ 38. 136. It has Rukhokh after a preceding vowel, § 10. 1. (3).
 (2) ذذذ is the Ethp^eel or reflexive of the simple stem. ذ is the sign of the participle, § 50. 2. ذ and ذ have been transposed, according to § 21. 1. ذ is metathesis from ذ the sign of the reflexive, § 22. 4. In the last syllable the vowel is ذ instead of ذ because of the guttural, §§ 26. 1. (1), 52. 3.

66. ذذذ —*l^egen-seh, according to its kind.*

- (1) ذ is the inseparable preposition regularly prefixed with a half-vowel, § 34. 1.
 (2) ذ is the pronominal suffix 3rd masc. sing. (= ذ), § 36.
 (3) ذذذ is treated as an ذ class segholate. It comes from the Greek $\gamma\acute{\epsilon}\nu\omicron\varsigma$.

67. ذذذ —*wî-lo-no, and the tree.*

- (1) Waw draws back the vowel of the ذ and the Olaph quiesces, § 25. Rem. 1.
 (2) ذ is the sign of the emphatic state, § 76. Rem. 1.

68. ذذذ —*dh^ephî-rê, of the fruit, lit. that of the fruits.*

- (1) ذ is aspirated after the preceding vowel. It introduces an

appositional relative clause which has become equivalent to our genitive, § 97. A. 2.

- (2) ܐܠܐܝܢܐ. The two dots are Rebbuy, one of them standing also for the diacritical point of the Rish, § 13. 2. ܐ̂ is the sign of the masc. plur. emph., § 76. 3.

69. ܕܗܝܠܐ—*dh^eo-bhedh, which was yielding, lit. was making.*

- ✓ (1) For ܕ see 65. 1.

- (2) ܕܗܝܠܐ is the active part. of P^e al. Masc. sing., see 44.

70. ܕܢܝܠܐ—*d^eneš-l^etheh, whose stock.*

- (1) ܕ introduces the relative or adjective clause. It has Kushoy because preceded by a consonant. Along with ܐ̂ his it forms the genitive of *which* or *whosc*, §§ 36, 38, 104. 2.

- (2) ܕܢܝܠܐ is in the fem. as shown by ܐ̂ § 76. 2. The emphatic is ܕܢܝܠܐ (cf. Heb. ܕܢܝܠܐ Is. 6:13).

71. ܐ̂ in it.

This is the inseparable preposition ܐ̂ and the masc. sing. 3rd pers. pron. suffix. §§ 34, 36. 3.

72. ܐ̂ܠܐܝܢܐ—*wap-p^ekath, and (she) caused to go forth.*

- (1) Wau, as usual, draws back the vowel of the Olaph the latter quiescing, §§ 25. *Rem.* 1, 34. 2.

- (2) In ܐ̂ܠܐܝܢܐ, ܐ̂ is the sign of the 3rd fem. sing. of the perfect; ܐ̂ is the sign of the Aph^el or causative stem; the Kushoy over the ܐ̂, since it is preceded by a vowel, shows that the ܐ̂ is doubled; the doubling is occasioned by a preceding Nun, which has been assimilated regularly at the end of a syllable when preceded by a vowel and followed by none, §§ 43. *Rem.* 1, 41. 3, 53. 2.

73. ܕܠܐܝܢܐ—*dhath^elo-tho, which is three i. e. the third.*

- (1) This is an adjective clause limiting ܕܠܐܝܢܐ *day*.
- (2) In *dha*, *dh* is aspirated after the preceding vowel; *a* is a helping vowel; the syllable is half-open, §§ 33. 2, 17, 4.
- (3) ܕܠܐܝܢܐ is equivalent to the Hebrew ܕܠܐܝܢܐ, ܕ being regularly equivalent to ܐ̂ where they both correspond to ܐ̂ in Arabic. The pretonic Kamets of the Hebrew is always volatilized in Syriac.

لَبَسَ to clothe.

فَتَنَ to tempt.

أَمَرَ to command.

قَرَّبَ to be near.

بَعَدَ to be far.

فَتَحَ to open.

؟ according as.

؟ what, that.

قَالَ to say.

؟ لَئِنْ because.

الْحَقُّ truth.

أَنَّهُم them.

5. EXERCISES.

1. God said: Let the heavens be opened and let the herb appear on the earth. 2. The earth brought forth grass according as God commanded. 3. Let the earth bring forth the tree of fruits which is making fruits whose sprout is in itself. 4. He clothed the earth (with) herbs. 5. Hear ye what I have been commanded to say. 6. Ye have been healed because ye have heard what I said. 7. He was taken and-tempted and crucified. 8. Ye have been commanded to say the truth. 9. God clothed them and commanded them to hear the truth. 10. Draw nigh to God and He will draw near to you, remain far from Him and He will be far from you.

LESSON SIX. Gen. I. 14—16.

1. NOTES.

74. نَعْنِوْ—neh-wun, let them be.

(1) The first Nun indicates the Imperfect 3rd person, § 45.

(2) The ending نِوْ denotes the masculine plural, § 45. 6.

(3) The root is نَعْنِ he was, cf. نَعْنِ she was. See 9.

75. نَاهِرَ—nah-hîrê, lights.

(1) The two dots over the Rish are Rebbuy, the sign of the plural; one dot coincides with the diacritical point of the Rish, § 13. 2.

(2) اِ is the sign of the masc. plur. emphatic, § 76. 3.

(3) The root is the same as that of نَارَ light, see 20.

76. دِهَاشِمَايَ—dha-shê-ma-yo, of the heavens, lit. that of the heavens.

(1) ؟ is in apposition with دِهَاشِمَايَ; دِهَاشِمَايَ is in the genitive relation to the pronoun. See § 97. A.

- (2) The first syllable is half open and its vowel a helping vowel, §§ 17. 4, 33. 2.

77. فَصَحَبَ —*lemeph-rash, to separate.*

- (1) ف is the inseparable preposition regularly prefixed with a half-vowel, § 34. 1. It is always used before the Infinitive construct § 120. 1. (3).

- (2) فَصَحَبَ is the Infinitive of the Pe'al, § 49. 1. The root is ف.ص.ح .

78. فَصَحَبَ , cf. فَصَحَبَ see 31. In one case there is Olaph prosthetic; in the other not. Cf. فَصَحَبَ ; 41 and فَصَحَبَ ; 47.

79. لَيْلًا —*li-le'yo, night.*

- (1) *i* comes by contraction from *ay*, § 29. 4. (4).

- (2) This noun is generally written لَيْلًا . See 41.

80. لَا —*lothewotho, for signs.*

- (1) لَا is the preposition, which draws back the vowel of the Olaph, the latter quiescing, § 25. 1. (2) and *Rem.* 1.

- (2) لَا is the sign of the fem. plur. emphatic. The Wau is sometimes inserted in nouns between the root and the ending, § 86. 3.

- (3) The singular is لَا .

81. وَلْتَبَيَّنْ —*wa-le'zabh-nê, and for times.*

- (1) When more than one of the inseparable particles occur together every second one takes a helping vowel, § 34. 4.

- (2) The noun is masc. plur. emph.; see 75. 2.

82. وَلْتَبَيَّنْ —*wa-le'yan-mo-tho, and for days.*

- (1) وَلْتَبَيَّنْ as in 81. 1.

- (2) وَلْتَبَيَّنْ fem. plur. emphatic see 80. 2. The two dots are Rebbuy. The singular is وَلْتَبَيَّنْ .

83. وَلْتَبَيَّنْ —*wela-sh'e-na-yo, and for years.*

- (1) Since Shin is without a vowel Lomadh takes a helping vowel and Wau does not. Cf. 81 and 82.

- (2) وَلْتَبَيَّنْ is a plur. emphatic. See § 86. 16. The singular is وَلْتَبَيَّنْ , § 87. 30.

84. مَنْعًا —*man-le'rîn, giving light.*

- (1) مَنْعًا prefixed is a sign of participle except in Pe'al. Cf. مَنْعًا (16) and مَنْعًا (65), but مَنْعًا (44. 2.) and مَنْعًا (69).

- (2) Pethohô with the preformative of the Participle denotes the causative or Aphêl stem, § 41. 3.

- (3) 𐤀 is the sign of the masc. plur. absolute, § 76. 3.

85. 𐤍𐤏𐤔𐤏𐤕 *l'man-ho-ru*, to give light.

- (1) 𐤎 is prefixed to all Infinitives. The Infinitive construct is always preceded by 𐤎, §§ 49, 120.

- (2) All Infinitives, except the P'e'al end in 𐤌 with 𐤀 before the last radical, § 49. 2.

- (3) Pethohô with the preformative denotes the causative stem. Cf. S4. 2 and see § 41. 3.

86. 𐤏𐤔𐤏𐤕 *th'erên*, two.

- (1) For the etymology, see § 76. 5.

- (2) For the syntax, see § 110. A.

87. 𐤌𐤏𐤔𐤏𐤕—*rau-r'el'hê*, great.

- (1) This is an irregular plural from 𐤌𐤏𐤔, in the emph. state, § 87. 27.

- (2) Note the position of the adjective after its noun and its agreement in gender, number and state. The same is true of 𐤌𐤏𐤔 *great* and 𐤌𐤏𐤔 *small*, §§ 93. 3. (1), 99. 1.

88. 𐤌𐤏𐤔𐤏𐤕—*dhimomo*, of the day.

- (1) This is the second kind of the genitive constructions, § 97. A.

- (2) 𐤌 is aspirated according to, § 10. 1. (3).

- (3) Olaph prosthetic quiesces in the 𐤀 which has been thrown back on the preceding 𐤌, § 34. 2, § 20, *Rem.* 2.

89. 𐤌𐤏𐤔𐤏𐤕—*w'ek'hau-k'el'hê*, and the stars.

- (1) The first Kaph has Rukhokh after a half-vowel; the second has Kushoy after a diphthong, § 10.

- (2) 𐤌 is the sign of the masc. plur. emph.; the two dots are Rebbuy, §§ 13, 76. 3.

2. OBSERVATIONS.

51. All Infinitives have the preformative 𐤎.

52. We have had, so far, three ways of denoting the genitive relationship.

- (1) $\text{فَعَّلَ} \text{عَمِلًا}$ vs. 6.
 $\text{فَعَّلَ} \text{عَمِلًا}$ vs. 2.
 (2) $\text{فَعَّلَ} \text{عَمِلًا}$ vs. 11.
 $\text{فَعَّلَ} \text{عَمِلًا}$ vs. 14.
 (3) $\text{فَعَّلَ} \text{عَمِلًا}$ vs. 2.

53. The Preformative of all Participles except the Pe'al, is م . The only mark to distinguish the Infinitive from the first form of the Participle is the ending ة and the vowel و before the last radical.

54. Participles have the inflection of nouns.

55. The preformatives of Infinitives and Participles have the same vowels as the Imperfect of their respective stems.

56. The preformative of the Pe'al stem is أ , e. g. أَفْعَلُ 77, أَفْعَلُ 74; the Pa'el stem has a half-vowel with the preformative, e. g. أَفْعَلُ 16; the Aph'el has و e. g. أَفْعَلُ 72, أَفْعَلُ 84. The preformatives of all the reflexive or passive stems are all followed by ل e. g. أَفْعَلُ 57, أَفْعَلُ 55, أَفْعَلُ 65.

57. Attributive adjectives follow their nouns and agree with them in gender, number and definiteness.

3. GRAMMAR.

1. Review the sufformatives and preformatives of the Pe'al Imperfect; and form with the aid of these the Imperfects of all the derived stems, §§ 45, 47.

2. §§ 12, 77.

3. Review §§ 76. 1—8. 13—18. 45.

4. WORD LIST.

أَفْعَلُ to crucify.

أَفْعَلُ to go.

أَفْعَلُ to assemble.

أَفْعَلُ to draw near.

أَفْعَلُ to swarm.

أَفْعَلُ to add.

أَفْعَلُ those which.

أَفْعَلُ to write.

أَفْعَلُ a book.

أَفْعَلُ sun.

أَفْعَلُ because.

أَفْعَلُ from.

أَفْعَلُ to command.


أَفْعَلُ when.

5. EXERCISES.


1. The sun will be seen for the rule (that) of the day. 2. God made great stars for signs and for times. 3. The sun and the stars shall be shining in the expanse of heaven to give light upon the earth and they shall be the signs of the seasons of the days and of the years. 4. To divide; he shall divide; they shall divide; dividing; they divided; divided. 5. Crucify them; let them be crucified; thou shalt be crucified. 6. Thou shalt go in darkness because thou hast drawn near and hast taken from the fruits of (?) the tree. 7. The waters (*pl.*) were assembled into one place and swarmed because God had so commanded. 8. Two books (two the books) shall be added to those which have been written and thou shalt write them when they shall be written.


LESSON SEVEN. Gen. 1. 17—28⁴.


1. NOTES.



90. —*w'eyabh*, and (he) gave.


(1) The line under **א** is *linea occultans*, § 11.

(2)  is the *Pe'al* Perfect first form, see § 64. 7.

The usual first form for a *Pê Yudh* verb would be  § 58.

91. —*'ennun*, them. There is no pronominal suffix for the 3rd plural with verbs. In its stead, the personal independent pronoun is used, § 36. 2.

92. —*l'mesh-lat*, to rule over. This is the *Pe'al* Infin. from  Cf. 77.


93. —*dharbe'o*, which is four.

(1) This is a relative clause § 136.


(2) The cardinal after the relative may take the place of the ordinal § 110 B.

94. —*narheshun*, let (them) swarm.

(1) Nun is the preformative of the 3rd person Imperf. everywhere except in the 3rd fem. sing.


(2)  is the ending of the masc. plural Imperf.

- (3) P^ethoḥo with the preformative is the sign of the Aph^el stem, § 41. 3.

95. —*rah-sho*, a swarm.


- (1) This is an *a* class segholate in the emphatic singular, § 67.


- (2) Rebbuy shows that the noun is a collective, see § 90. 1.

96. —*hay-y^etho*, living.


- (1) The Rukhokh under the Tau shows that the preceding Yudh is doubled; since if *ay* were a simple diphthong Tau would have Kushoy, § 10. 2. (3) *Rem*.


- (2)  is the sign of the fem. sing. emphatic, § 76. 2.



97. —*po-ra-h^etho*, bird.

- (1) The fem. abs. is —*po-r^eho*; in the emphatic the short vowel is retained in order to avoid the coming together of three consonants at the beginning of a syllable, §§ 16. 2, 33. 2.


- (2) The participle is here used as a noun, § 118.

98. —*theph-rah*, let (her) fly.

- (1) The preformative  is the sign of the 3rd fem. sing. Imperf.


- (2) The sufformative  is sometimes found with the 3rd sing. Imperf. Cf.  62.

- (3) Yudh is otiose, § 24. 3.

- (4) The  shows it is in the simple or P^eal stem. Obs. 56.


- (5) P^ethoḥo is the usual vowel ~~over~~ the 3rd radical in Lomadh Guttural verbs, § 52.


99. —*dhar-hesh*, which (they) caused to swarm.


- (1)  has Rukhokh according to § 10. 1. (3). It draws back the vowel of Olaph, § 34. 2. The Olaph quiesces in the preceding vowel, § 25. 1. (2).

- (2) The Olaph designates the Aph^el stem; the Wau shows the 3rd plural, §§ 41. 3, 43. 6.

- (3) The Wau is otiose, § 24. 2.

100. —*gen-s^ehun*, their kind.

- (1) For , see 66. 3.

- (2)  is the pronominal suffix of the 3rd plur. masc. *with nouns*. It is never used with verbs, see 91 and §§ 36, 77.

101. כַּף° —*dh^eghep-po, of wing.*

- (1) The Kushoy in the Pê is by way of compensation for an assimilated Nun, §§ 10. 2. (2), 18. 1, 67. 2. (6).
- (2) The root כף is cognate to כנה .
- (3) כַּף° (כַּף°) is in the emph. sing. masc. Cf. כַּף° , כַּף° .

102. כַּף° —*ghen-soh, her kind.*

- (1) כ° is equivalent to the Hebrew כ , § 36.
 - (2) The diacritical point denotes the fem. כ° as distinguished from the masc. כ , § 6. 6. (2).
 - (3) The fem. suffix refers back to כַּף° . Cf. כַּף° 66, כַּף° 100.
103. כַּף° —*bar-rekh, (he) blessed.*

- (1) The כ° over the first radical designates the intensive or Pa'el stem. Cf. כַּף° , § 41. 2.
- (2) This is the Perfect, since it has no preformative and cannot be in the Imv. It is in the first form *i. e.* 3rd masc. sing., since it has no sufformative for gender, number or person, § 43. 4.

104. כַּף° —*l^ehun, to them.*

- (1) כ is a preposition. Cf. vs. 12.
- (2) כַּף° is pronominal suffix 3rd plural masc. See 100.

105. כַּף° —*p^erau, be fruitful.* This the Imv. 2nd. masc. plur. of the simple stem from a Lomadh Olaph root, § 60. 4.

106. כַּף° —*wa-s^eghau wa-m^elau, and multiply and fill.*




- (1) The vowel with the Wau is a helping vowel, § 33. 2.
- (2) The syllable after Wau is half-open, § 17. 1.
- (3) These are both in the 2nd masc. plur. Imv. P^eal.


107. כַּף° —*dha-bh^eya-mê, which are in the seas.*

- (1) The line under the first כ is linea occultans. See 61.
- (2) The singular is כַּף° .
- (3) The clause is relative. § 136.

108. כַּף° —*thes-gê, let (it) multiply.*


- (1) The preformative כ denotes the 3rd sing. fem. Imperfect; the vowel *e* used with the preformative designates the simple stem.
- (2) כ shows the root to be Lomadh-Olaph. Cf. כַּף° 40. כַּף° 57.

109.  the fifth, see 93;  let bring forth, see 98;  creeping thing, see 96.


110. —hay-w^etho', beast.




- (1) The line above the Wau is called Marhetono, and shows that Wau is to be pronounced without a vowel, § 12. 2.
- (2) The noun is a fem. segholate of the *a* class, § 67. 3.

2. OBSERVATIONS.



58. The Infinitive construct is always preceded by .

59. The cardinals preceded by the relative are often used for the ordinals.

60. The inseparable prepositions take pronominal suffixes *e. g.*  104.

61. Nouns take pronominal suffixes *e. g.*  66,  102,  100.

62. The 3rd pers. masc. of the personal pronoun is not suffixed to the verb, see vs. 17, 22.

63. Final Wau and Yudh do not take the linea occultans, when unpronounced *e. g.*  98,  99.


64. Nun is the preformative of the 3rd pers. Imperf. everywhere except in the 3rd fem. sing. where we have Tau.

65.  is the ending of the masc. plur. Imperfect;  of the masc. plur. Perf. and Imv.

66. Collectives sometimes take Rebbuy, see 96 and § 90.

66*a*. At the end of a syllable, Nun is assimilated to the succeeding consonant, which is then doubled. See 101, 109.

3. GRAMMAR LESSON.

- (1) Personal pronouns and pronominal suffixes §§ 35, 36. 2.
- (2) §§ 32, 48, 49, 50.
- (3)  to give, § 64. 7.
- (4) Review, §§ 19—25.

4. WORD LESSON.

מָלַךְ to rule.

אָנָה to shine.

עָזַב to forsake.

שָׁמַע to obey.

עָשָׂה to make.

כִּשְׁמָה when.

לָמַד to teach.

טוֹב מִן better than.

בָּרַךְ to baptize.

5. EXERCISES.

1. God gave the smaller light for the ruling of the night and the stars to shine upon the earth and to separate between the light and (to) the darkness. 2. He made the great lights to rule over the day and over the night and when he saw them he said that (it was) good. 3. God taught the birds (sing.) to fly upon the face of the firmament of heaven. 4. Every living soul was taught to obey God who created all and blessed them and said to them: Obey God and ye shall be blessed; forsake God and He will destroy the great seamonsters and every living soul which creepeth (Participle absolute fem. sing.) and every bird of wing which shall multiply in the earth. 5. Ye shall be baptized with water and with the Spirit, which brooded over the face of the waters when God created the heavens and the earth and all which was in them. 6. To obey is better than to rule.

LESSON EIGHT. Gen. I. 24—31.

1. NOTES.

111. וְכָל־הָרֶמֶשׂ לְפָנָיו and all of it (to wit) the creeping things.

(1) ׁ is a pronominal suffix agreeing in gender and number with the collective רֶמֶשׂ.

(2) רֶמֶשׂ is in apposition with ׁ.

(3) For the construction, see § 108. 1. (4) and § 94. 6. (1).

112. כַּדְּמִינֵהוּ according to its kinds.

(1) כַּדְּ is the form of the pronominal suffix 3rd sing. masc. with plural nouns, § 77.

- (2) Rebbuy shows the plural noun. The noun singular with the 3rd masc. suffix would be **ܐܢܫܐ**. (See 66).

113. **ܐܢܝܢܐ** *let us make.*

- (1) **ܐ** is the preformative of the 1st pers. plur. Imperf., § 47. Rem. 4.
 (2) This Imperf. is of the *i* class **ܐܢܝܢܐ**, § 46.

114. **ܐܢܫܐ**—*nosho, man.* The Olaph has the linea occultans and is not pronounced. It shows the root, § 19. 1. (1).

115. **ܐܢܝܢܐ** *in our image.*

- (1) **ܐ** is the inseparable preposition, § 34.
 (2) **ܐܢ** is the pron. suffix 1st plural, § 36.
 (3) **ܐܢܝܢܐ** is an *a* class segholate in the sing. masculine, §§ 67 79.

116. **ܐܢܝܢܐ** *our likeness.*

- (1) **ܐ** as in 115. 2.
 (2) **ܐܢܝܢܐ** is a feminine construct from **ܐܢܝܢܐ** emphatic **ܐܢܝܢܐ**, § 75. 8.

117. **ܐܢܝܢܐ** *let them rule.*

- (1) **ܐ** is the sign of the 3rd plur. Pe'al, § 45. 2.
 (2) **ܐܢ** designates the masc. plur.
 (3) The sign under **ܐ** is Mehagyono, see § 12. 1.

118. **ܐܢܝܢܐ** *fishes of.*

- (1) **ܐ** is the sign of the masc. plur. constr., § 76. 3. Cf. **ܐܢܝܢܐ** 13.
 (2) The two dots are Rebbuy.

119. **ܐܢܝܢܐ** *which creepeth.* Cf. **ܐܢܝܢܐ** 44. **ܐܢܝܢܐ** 69.

120. **ܐܢܝܢܐ**—*lo-dom, man.*

- (1) Olaph throws back its vowel and quiesces, § 25. 1. (2).
 (2) Lomadh is used in Syriac before the direct object, § 123.

121. **ܐܢܝܢܐ** *his image.*

- (1) Absolute of noun=**ܐܢܝܢܐ**; construct, **ܐܢܝܢܐ** as in the phrase **ܐܢܝܢܐ ܐܢܝܢܐ** which follows: emphatic **ܐܢܝܢܐ**.
 (2) **ܐ** is the pron. suffix "his" or "of him". Cf. **ܐܢܝܢܐ** 66.

122. **ܐܢܝܢܐ**—*b'roy, created he him.*

- (1) **ܐܢܝܢܐ**=**ܐܢܝܢܐ** (see 2), *he created.* This is a Lomadh Olaph verb, the ' having been heightened to **ܐ** in the open syllable, § 29. 5. (1).
 (2) **ܐܢ** is the pron. suffix 3rd sing. masc. with Lomadh Olaph verbs § 61.

123. ٻڌڻو and subdue it.

(1) ڻ is the 3rd fem. suffix after a form of the verb ending in a vowel § 51. E. 2.

(2) The Inv. 2nd plur. Pe^eal of ٻڌڻو is ٻڌو , which before suffixes throws back the vowel from و to ا , while the ending و becomes و .

124. ٻڌو rule ye, is an imperative Pe^eal of the ا class, i. e. whose vowel is ا not و as in ٻڌو . The و is otiose, §§ 46, 48, 24. 2.

125. ڏيڻو I have given.

(1) ڏيڻو becomes ڏيڻو before ڏ and ڏ , § 64. 7.

(2) ڏ is the preformative for the 1st sing. com., ڏ for the 3rd fem. sg.

126. ڏيڻو is in the absolute state.

127. ڏيڻو in which are.

(1) When the relative would take a preposition it is placed at the beginning of the clause and the preposition follows with the appropriate pronominal suffix, § 136. 6.

(2) ڏيڻو is often indeclinable. Here the subject is ڏيڻو fruits, §§ 65, 128.

128. ڏيڻو food.

(1) Olaph is quiescent in the ا as is shown by the Rukhokh under the Kaph, § 10. 1. (1).

(2) ڏيڻو is the fem. emphat. ending, § 76. ڏيڻو 2 (3)

(3) The form is makṭul, the ا having been obscured to e , § 74.

129. ڏيڻو —desh-to, which is six.

(1) ڏيڻو is one of the few words which have Kushoy after an unvoiced consonant in the same syllable, § 31. 1.

(2) ا is used as a helping vowel before a sibilant, § 33. 2, and compare § 20. Rem. 1.

2. OBSERVATIONS.

67. Most nouns take the same form before the pronominal suffixes as before the emphatic ending و , e. g. ڏيڻو , ڏيڻو ; ڏيڻو , ڏيڻو , ڏيڻو , ڏيڻو .

68. The Imperf. Pe^eal may have as the vowel of its 2nd radical either ا , ي , (which becomes e) or و , e. g. ڏيڻو , ڏيڻو , ڏيڻو , ڏيڻو .

69. The Imperat. first form of the P^eal is the same as the first form of the Imperf. with the preformative omitted.

70. When new elements are added to a word, shifting of vowels frequently takes place, *e. g.* كُنْ but كُنِي , صَلِّ but صَلِّي .

71. Before the sufformatives of the Imperfect which constitute a syllable the full vowel of the 2nd radical becomes a half-vowel, *e. g.* تَمْلِكُنِي .

72. Before the sufformatives Δ^{f} and Δ^{v} of the Perfect the vowel of the 2nd radical is dropped and the half-vowel under the first becomes \sim *e. g.* مَلِك .

73. Olaph may quiesce at the end of a syllable in the middle of a word, *e. g.* مَلِكٌ . Cf. مَلِكٌ , مَلِكٌ , vs. 26.

74. The original fem ending was Δ^{f} , which is retained in the construct of the noun and in the 3rd fem. sing. of the Perf., but in the fem. absolute sing. the Tau is dropped and a becomes o, *e. g.* مَلِكَةٌ , مَلِكَةٌ .

3. GRAMMAR.

- (1) Peculiarities of \circ and Δ , § 27.
- (2) Pê Yudh and Pê Waw verbs, § 58.
- (3) Review §§ 9—12, 31, 32.

4. WORD LESSON.

جَفَا to be dry.

حَمَل to bear.

حَرَب to burn.

عَلِم to know.

ثَقُل to be heavy.

أَعْطَا to give.

أَرَس to inherit.

مَلِك king.

أَجَل to sit.

أَمَس to suck.

أَعَد to make, do.

لَا not.

أَبْن son.

أَبْنٌ child.

أَبْنَةٌ woman.

أَتَى until.

5. EXERCISES.

1. The trees will be burnt when God shall dry the earth with His wind. 2. God said: I will make man in my image according to my likeness and I shall cause them to know what I have done. 3. Let the earth be given to man to inherit. 4. Men were not born, they were made. 5. A child has been born to us, a son has been given to us and the ruling shall be his (to him). 6. The woman sat under the tree and suckled the son whom she had borne and because he howled when he saw the sun she caused the child to sit upon the earth. 7. Thou shalt inherit the earth and thou shalt learn and know that God is very good. 8. The sun is heavier than (heavy from) the earth. 9. God will sit in the heavens and say: Let the earth and the stars be burned, let the sea be dried, and let all the lights of heaven know that I am the king who made them.

LESSON NINE. Gen. II. 1—8.

1. NOTES.

130. and *were finished*.

- (1) The vowel of the first is a helping vowel. The first syllable is half-open, §§ 33. 1, 17. 4.
- (2) The last is otiose. Final does not take the *linea occultans*, §§ 11. 3, 24. 3.
- (3) The with the 2nd radical shows the verb to be intransitive, § 41. 1.

131. and *(he) finished*.

- (1) The vowel with the first radical shows that this is the intensive or Pa'el stem, § 41. 2.
- (2) The of the 2nd radical is obscured from , § 29. 2.
- (3) Being without sufformative, this must be the 1st form *i. e.* the 3rd masc. sing., § 43. 4.

132. *the sixth*.

- (1) This is an ordinal number. Cf. 129. See § 88. II.
- (2) Ordinal numbers, like other adjectives, follow their nouns and agree in gender, number and definiteness, § 110. B.

133. ܐܠܗܐܝܗܘܢ *his works.*

- (1) Rebbuy show the noun to be plural, § 13.
- (2) ܐܠܗܐܝܗܘܢ is the 3rd sing. masc. pron. suffix, see 112, § 36.

134. ܕܐܒܕܐܗܘܢ —*da-'ebhdh, which he made.*

- (1) ܐ has Kushoy after the diphthong, § 10. 1. (3).
- (2) The fact that ܐ has Rukhokh shows that ܐ has a half-vowel and that the first syllable is half-open, §§ 10. 1. (2), 17. 4.

135. ܐܠܗܐܝܗܘܢ *and he rested himself.*

- (1) This is the reflexive from ܐܠܗܐ to rest, §§ 41. 4, 59. 3.
- (2) Since it has no sufformative, it must be the first form, i. e. the 3rd sing. masc., § 43. 4.

136. ܐܠܗܐܝܗܘܢ *the seventh.* This is the ordinal from ܐܠܗܐ seven, § 88. II.

137. ܐܠܗܐܝܗܘܢ —*kad-deshch, sanctified it.*

- (1) The dot over the ܐ is Kushoy and shows that the *d* is doubled. The form is intensive, the second radical being doubled, §§ 41. 2, 10. 2. (2).
- (2) ܐ is the pron. suffix 3rd sing. masc. Cf. ܐܠܗܐܝܗܘܢ 66, ܐܠܗܐܝܗܘܢ 121.

138. ܐܠܗܐܝܗܘܢ *because* and ܐܠܗܐܝܗܘܢ *all* are the only words in which ܐ is written defectively, § 5. 5.

139. ܐܠܗܐܝܗܘܢ *by making.* See § 120. 1. (4) for this use of the Infinitive and compare the Hebrew.

140. ܐܠܗܐܝܗܘܢ *generations.*

- (1) Rebbuy and ܐܠܗܐܝܗܘܢ designate the feminine plural emphatic.
- (2) The first ܐ is prefixed, the form of the noun being ܐܠܗܐܝܗܘܢ . The root is ܐܠܗܐ to bear, § 74. 3.

141. ܐܠܗܐܝܗܘܢ *and of the earth.*

- (1) The inseparable particles retain their helping vowel, when the succeeding consonant has a vowel thrown back from a following Glaph; so *wa-dhar-o*, not *w^edhar-o*, § 34. 3. *Rem. 2.*
- (2) When a noun is in connection with two or more succeeding genitives, each of the latter is preceded by ܐ, § 97. A. *Rem. 2.*

142. ܐܠܗܐܝܗܘܢ *they were created.*

- (1) 𐤊 is the sign of a reflexive or passive stem. The absence of a vowel after 𐤊 or 𐤍 show it to belong to the simple passive or Ethp^eel, § 41. 4.
- (2) Waw designates the 3rd plural, § 43.
- (3) Yudh shows that the root is Lomadh Yudh (called Lomadh Olaph, see § 60).
- (4) For the diphthong *iu*, see § 8. 1. (3).

143. 𐤏𐤍𐤕, *in which (he) made*. The preposition is often omitted from the relative clause, § 136. 6. *Rem.* 1.

144. 𐤏𐤍𐤕 (they) *had been* is in the 3rd plur. Perfect from 𐤏𐤍 fem 𐤏𐤍. The two dots under the word are meant to distinguish the verb as denoting *existence* from the same verb used as an enclitic copula. Compare: 𐤏𐤍 vs. 6 with 𐤏𐤍 vs. 7 and 𐤏𐤍 vs. 25.

145. 𐤏𐤍𐤕 *had gone out*.

- (1) The first Olaph is prosthetic, § 20. 1.
- (2) Yudh quiesces in ^ˆ according to §§ 25, 3, 58. 1. *Rem.* 2.
- (3) The form is the 3rd masc. sing. Pe^eal, the verb being both Pê Yudh and Lomadh Olaph, §§ 58, 60.

146. 𐤏𐤍𐤕 (he) *caused to come down*.

- (1) The form is Aph^eel from 𐤏𐤍, the Nun being assimilated. Cf. 𐤏𐤍 69. It is the first form of the Aph^eel i. e. 3rd masc. sing. Perfect, § 53. 2.
- (2) ˆ is derived from an original ^ˆ, § 29. 2.

147. 𐤏𐤍𐤕 *was not*, is contracted from 𐤏 & 𐤍, § 65. Tau has Kushoy after the diphthong, § 10. 2. (3).

148. 𐤏𐤍𐤕 *mist*. The root is 𐤏𐤍 *to well*. The form is 𐤏𐤍𐤕, the Nun being assimilated and the 𐤍 doubled. Cf. 𐤏𐤍𐤕 128 and see §§ 18. 1, 74. 2. (5).

149. 𐤏𐤍𐤕 *used to go up*.

- (1) 𐤏𐤍𐤕 is the active part. Pe^eal first form; see 46. It is in the absolute state because a predicate, § 93. 3. (2) *a*.
- (2) 𐤏𐤍 is enclitic and hence the 𐤍 has the linea occultans and is unpronounced §§ 64. 5, 127. 1. Cf. 𐤏𐤍 144, 𐤏𐤍, 𐤏𐤍 vs. 19.

- (3) The Perf. of לִּשְׁׁׁ after the part. denotes continuous or repeated action or state, § 127. 3. (3).

150. $\text{לִּשְׁׁׁ} \text{לִּשְׁׁׁ} \text{לִּשְׁׁׁ}$ was watering.

- (1) The construction is the same as that in 149. 2, 3.
 (2) The Part. is the first form of the Aph'el, as is shown by לִּשְׁׁׁ prefixed with לִּשְׁׁׁ , §§ 41. 3, 50. 2.
 (3) The first form is לִּשְׁׁׁ . Cf. לִּשְׁׁׁ , לִּשְׁׁׁ .

151. $\text{לִּשְׁׁׁ} \text{לִּשְׁׁׁ} \text{לִּשְׁׁׁ}$ in his nostrils.

- (1) לִּשְׁׁׁ is the preposition with the vowel of Olaph drawn back.
 (2) Olaph quiesces according to § 25. 1. (2).
 (3) לִּשְׁׁׁ is the ending of the 3rd masc. sing. suffix with plural nouns. § 77.
 (4) The two dots over לִּשְׁׁׁ are Rebbuy; the one over לִּשְׁׁׁ is Kushoy after a consonant; the one over לִּשְׁׁׁ is Kushoy denoting the doubling to compensate for the assimilated Nun, §§ 10, 12.

152. $\text{לִּשְׁׁׁ} \text{לִּשְׁׁׁ} \text{לִּשְׁׁׁ}$ life, lit. lives.

153. $\text{לִּשְׁׁׁ} \text{לִּשְׁׁׁ} \text{לִּשְׁׁׁ}$ from (the) front, i. e. from the east.

154. $\text{לִּשְׁׁׁ} \text{לִּשְׁׁׁ} \text{לִּשְׁׁׁ}$ (he) put. This is the first form of a verb Ê Wau contracted from לִּשְׁׁׁ , § 59.

2. OBSERVATIONS.

75. Most verbs have לִּשְׁׁׁ in the first form; some intransitive verbs have לִּשְׁׁׁ ; two verbs have לִּשְׁׁׁ , § 41. 1.

76. The vowel occurs everywhere in the Pa'el stem after the first radical.

77. Ordinal numbers are formed from the radicals of the cardinals by putting a half-vowel after the first radical, לִּשְׁׁׁ after the second, and לִּשְׁׁׁ after the third, § 88.

78. The inseparable particles take a helping vowel before an unvowelled consonant and form with it a half-open syllable.

79. Whether a form is Pe'al or Pa'el depends often upon the *usus loquendi*, e.g. לִּשְׁׁׁ may be either *katleh*, or *kat'lel*, i. e. simple or intensive. The sense and not the writing (which is the same in both) determines the stem.

80. Nouns may be formed by prefixing לִּשְׁׁׁ or לִּשְׁׁׁ to the root, e. g. לִּשְׁׁׁ , לִּשְׁׁׁ .

81. The Imperative has only a 2nd person.

3. GRAMMAR.

- (1) The Perfect of the verb with suffixes, § 51. A. B. ✓
- (2) Quantity of vowels, § 28.
- (3) Review, §§ 43, 44.

4. WORD LISTS.

נָשַׁח to forsake.

רָצַח to kill.

שָׁקַח to weigh.

נָסַח to counsel.

שָׁחַץ to seize.

לָּבַח to follow.

נָחַח to wonder.

הָרַח to conceive.

הָלַח to glorify.

צָוַח to command.

5. EXERCISES.

1. God has forsaken you because you forsook him. 2. God weighed his works which he had done and when He saw that he had not followed Him He killed him. 3. I counsel thee to seize them (? with the Imperfect), because they have not glorified thee. 4. He made me to wonder (Aphel) when he commanded us to kill them because they had followed thee. 5. She conceived me and bare me. 6. I followed him and seized him and killed him because thou didst command me. 7. God rested from all his works when He had completed them and He blessed them and sanctified them. 8. When the heavens and the earth were created, a tree did not exist in the earth. 9. The Lord caused rain to come down and the herb of the field sprang up, and a mist was going up to water all the trees of the field and every green herb (greenness of herb) which Adam had for food, (which to Adam were).

LESSON TEN. Gen. II. 9—15.

1. NOTES.

155. הָרַח and he caused to go out.

- (1) The Olaph designates the Aph'el stem, § 41. 3.
- (2) The first radical is ח. This becomes Yudh in the simple and intensive stems, § 58. The נ comes from iy.

- (3) The third radical was originally Olaph; but most verbs of this kind have gone over into regular Lomadh Olaph verbs, § 60.

156. *which was pleasant.*

- (1) This is a relative clause, § 136.
 (2) The Olaph is prosthetic, § 20. 1.
 (3) The noun is of the passive participial form *مَظْمِي*. Being a predicate it is in the absolute state, § 93. 3. (2).

157. *to see.* This is the Infin. const. Pe'al of *سَاف*; the *و* of *سَافِ* becoming heightened in the opened syllable.

158. *to eat.* Pê Olaph verbs form their Infinitives regularly except that the Olaph quiesces and the following consonant is consequently aspirated. Cf. 125.

159. *in the midst of the garden.*

- (1) For the genitive construction compare *سَافِ* 15. 'See § 97 B.
 (2) For *سَافِ* and *سَافِ*, see 42 and 15.

160. *to water it.*

- (1) *سَافِ* is the preposition; *سَافِ* the pron. suffix 3rd sing. masc.
 (2) *سَافِ* is the sign of the Part. and Infin. of the Aph'el, §§ 49, 50.
 (3) *سَافِ* designates the Infin. construct; the absolute would end in *سَافِ*.
 Cf. *سَافِ* S5.

- (4) Yudh belongs to the root, which is Lomadh Yudh (Olaph), § 60.

161. *to wit, the park.* This is in apposition with *سَافِ*; the *سَافِ* may in such cases be rendered by "to wit", see § 123. 2. (7).

162. *becometh.* The verb *سَافِ* followed by *سَافِ* may be translated by *become*. This is the Pe'al Part. See § 60. 5.

163. *four heads.*

- (1) The cardinal generally precedes.
 (2) The noun following may be in either the emphatic or absolute state, § 110, A. 1.

164. *the name of it which is one.*

- (1) On *سَافِ*, see § 87. 29.
 (2) *سَافِ* is a relative phrase limiting the pronominal suffix and not the noun, see § 136. 4.

(3) This clause takes the place of the ordinal, § 110. B.

165. ܐܝܬܐ ܕܐܝܬܐ *It is that, which is surrounding.*

(1) ܐ=that which, see § 104. 2. (2) *Rem.*

(2) The phrase is a predicative substantive clause, § 135. 2.

(3) The Participle has ܐ instead of ܐ because of the ܐ, see § 52. 3.

(4) ܐܝܬܐ is the demonstrative pronoun 3rd masc. sing. § 35. It has the point over to distinguish it from ܐܝܬܐ, § 6. 6. (1).

166. ܐܝܬܐ *all.*

(1) ܐ is the sign of the direct object, § 123.

(2) The participle governs a noun.

167. ܐܝܬܐ ܕܐܝܬܐ *where*, introduces a relative clause, §§ 104. 4, 136.

168. ܐܝܬܐ ܕܐܝܬܐ—*w^edha-h^ebhoh, and the gold of it.* The Rukkokh under the ܐ shows that the noun is not a segholate, but one which had originally two short vowels, *i. e.* *dahabh*, § 68. The segholate would be ܐܝܬܐ *dah-boh*, like ܐܝܬܐ *gen-so*.

169. (1) ܐܝܬܐ *that*, is a demonstrative pronoun limiting land. It follows its noun when attributive and agrees with it in gender and number.

(2) The point above the Hê stands for *o* and shows that *hoy* not *hî* is to be read, § 6. 6. (2) *b.* Compare Gen. III. 12 for ܐܝܬܐ.

170. ܐܝܬܐ *good*, is the predicative adjective. It agrees with its subject in gender and number, but not in definiteness, § 93. 3. (2).

171. ܐܝܬܐ *the second*, is an ordinal form for ܐܝܬܐ. Above in vs. 11 and below in vs. 14, the cardinal preceded by ܐ is used in its stead, § 110. B.

172. ܐܝܬܐ *the man*, ܐ with the direct object, § 123.

173. ܐܝܬܐ—*shabh-keh, left him.*

(1) The Rukkokh under the ܐ shows that it is not doubled. The form is, therefore, not Pa^el, but Pe^al. Cf. 137 and see, § 41. 2.

(2) ܐ is the pron. suffix. 3rd sing. masc.

174. ܐܝܬܐ *that he might till it.*

(1) ܐ introduces the clause of purpose, § 137. 4.

(2) ܐܝܬܐ is the form of the 3rd sing. pron. suffix with the Imperf., § 51. D. 2.

- (3) In **تَعْلَب** (from **تَعْلَب** § 46) Nun is the sign of the 3rd pers.; the absence of sufformatives shows it to be masc. sing.; the [~] with the preformative shows the simple stem, §§ 45. *Rem.* 2, 47. *Rem.* 4.
- (4) The 1st plur. Imperfect would also be **تَعْلَب**. The context alone can determine whether the 1st or 3rd person is meant, § 37. *Rem.* 5.
175. **وَتَبَيَّنْ** and *keep it*. This is the same in every respect as the preceding, except that we have **تَبَيَّنْ** for **تَبَيَّنْ** the radical Nun being assimilated. Cf. **أَفْصَلْ** 72, and see § 53. 2.

2. OBSERVATIONS.

82. Lomadh Olaph verbs are mostly those which were originally Lomadh Wau or Yudh.

83. The conjunction Wau, the inseparable prepositions **ع** and **ل** and the relative **ي**, take ^ر before a consonant with a half-vowel.

84. The vowel under the 2nd radical of the P^{er}al Imperfect is dropped before suffixes and before sufformatives forming a new syllable.

85. A short vowel may be dropped, volatilized or shifted.

86. A naturally long vowel is unchangeable, § 74. 3.

3. GRAMMAR.

- (1) Euphony of vowels, § 29.
- (2) The Imperfect &c. of the regular verb with suffixes, § 51. C. D. E. F.
- (3) Review §§ 36 and 45—47.

4. WORD LESSON.

إِ if.

سَمِعْ to hear.

أَعْلَمْ to o'cy.

بَارِكْ to bless.

تَبِعْ to follow.

قَسَّسْ to sanctify.

كَلَبْ to till.

خَصْبْ to serve.

سَلَبْ to steal.

مَدَّ to deliver. *(مَدَّ = (مَدَّ) (مَدَّ))*

عَدُوْ enemy.

5. EXERCISES.

1. God will bless you if ye will follow him and serve him. 2. I will cause it (fem.) to bring forth herbs and trees which are pleasant (pl.) to see and whose fruits (which their fruits) are good for eating. 3. The river shall water it (masc.). 4. Let him bring and leave him in Eden that he may till it and keep it. 5. I shall cause it to surround all the land of Cush. 6. Thou wilt bless us and wilt cause us to see God. 7. I shall kill you; thou wilt bless him; she will forsake you. 8. Thou (fem.) wilt kill him if he shall not obey me. 9. Let him hear me, God said, and I shall bless him and I will sanctify him. 10. Thou (fem.) wilt hear me and obey me and I will hear thee when thou callest. 11. They will steal him and will kill him and will deliver him to his enemies.

LESSON ELEVEN. Gen. II. 16—20.

1. NOTES.

176. *וַיֹּאמֶר יְהוָה* and said to him. For the indirect object, see § 124. For the form, see § 34. 2.

177. *אֲכָלְךָ* thou mayest eat.

- (1) *אֲכָלְךָ* is the absolute Infinitive used to intensify the idea of the verb, § 119. 1. The Rukkokh under the Kaph shows that Olaph is quiescent, § 10. 1.
- (2) The verb is in the 2nd masc. sing. like *אֲכָלְךָ* except that the Olaph is quiescent, § 55. 2.

178. *וְלֹא תֹאכַל* thou shalt not eat. This is the negative of the preceding. The negative of the Imperative is expressed by the Imperfect preceded by *לֹא*, §§ 114. 1. (2), 115. 3.

179. *בְּכִי* because that.

- (1) *ʿEšošo* is written defectively, § 6. 5.
- (2) This is a common way of introducing the causal adverbial clause, § 137. 5. (2).
180. *בְּאֲכָלְךָ* in which thou eatest. The preposition with its pro-

nominal suffix is omitted, as frequently in temporal clauses, § 136. 6.
Rem. 1.

181. $\text{מָוֶתְךָ} \text{מָוֶתְךָ}$ *the death shalt thou die.*

- (1) מָוֶתְךָ is a segholate noun of the *a* class; here used instead of the Infinitive absolute, § 119. 2. *Rem.* 1.
- (2) מָוֶתְךָ is the 2nd person masc. sing. Imperf. Pe'al for מָוֶתְךָ , *wu* going over into ו and the helping vowel of the preformative being volatilized. The root is Ê Wau, §§ 29. 7. (1), 59. 2.

182. $\text{כִּי־יִהְיֶה} \text{כִּי־יִהְיֶה}$ *that should be &c.*, is a substantive subject clause, to which לֹא־יִהְיֶה is the predicate, § 135. 1, 2.

183. $\text{בְּיָחִיד} \text{בְּיָחִיד}$ *alone.* This is a compound of the prepositions ב and י with the noun יָחִיד *unique*, followed by the pronominal suffix, § 89. B. *Rem.* 3. 3.

184. $\text{אֶפְעֵל} \text{אֶפְעֵל}$ *I will make.*

- (1) The Olaph is the preformative for the first person sing. Imperf.
- (2) The ע under the second radical signifies an Imperf. of the *i* class, § 46. 1 and cf. יִפְעֵל and יִפְעֵל in Hebrew.

185. $\text{עֲזָרָה} \text{עֲזָרָה}$ *help.*

- (1) The point over the ז shows that the form is intensive Dolath being doubled, § 41. 2.
- (2) The ע points to a participial form of the Pa'el stem, § 50. 2.
- (3) The ending ה is often appended to participles to make *nomina agentis*, § 75. 1.

186. $\text{כְּעֶזְרָתוֹ} \text{כְּעֶזְרָתוֹ}$ *like him.* This is the form which כְּ takes before suffixes, § 89. B. *Rem.* 3. 1.

187. $\text{וּבְאַיָּתוֹ} \text{וּבְאַיָּתוֹ}$ *and he brought.*

- (1) The first form is וּבְאַיָּתוֹ , § 64. 4, a Pê Olaph and Lomadh Olaph verb.
- (2) The Olaph of וּבְאַיָּתוֹ denotes the Aph'el stem, § 41. 3.
- (3) For the ending וּ see 155.

188. $\text{יִרְאֶה} \text{יִרְאֶה}$ *that he might see.*

- (1) The ending יִ (like יִ in Hebrew) is the common ending for Lomadh Olaph Imperfects, § 60. 3.
- (2) The clause denotes purpose, § 137. 4. Cf. 174.

189. ሰላሳ ለሆነው *what he was calling.*

(1) This is an indirect question introduced by the interrogative pronoun ሆነው , § 132. 6. *Rem.* The sentence is an object substantive clause, § 135. 3. (2).

(2) On ሰላሳ see 162 and § 60. 5.

190. ሰላሳ ሰላሳ —*hau hu, that is.*

(1) ሰላሳ with a dot above the ሳ is *hau* the demonstrative pronoun, ሰላሳ with a dot below the ሳ is the personal pronoun *hu*, §§ 6. 6. (1), 35, 37.

(2) The demonstrative ሰላሳ resumes and is in apposition with the substantive clause, beginning with ሰላሳ , which precedes it. The clause with ሰላሳ is equivalent to a noun absolute, §§ 95. 3, 135. 1.

(3) ሰላሳ is the copula, § 101.

191. ሰላሳ ስሙ *names.* This is an irregular plural from ሰላሳ *name*, §§ 86. 14, 87. 29.

192. ሰላሳ ስሙ ስላሳ *there was not found.*

(1) ሰላሳ and ሰላሳ have been transposed, § 21. 1.

(2) It is Ethpe'el as is shown (*a*) by the absence of a vowel before or after the ሰ (which *hey* after transposition takes the place of the first radical), (*b*) by the non-doubling of the second radical.

(3) By there being but two syllables; the intensive and causative passive having three.

(4) According to form, this might be the 1st pers. sing. Imperf., or the 3rd masc. Perf.: the *sense* requires the latter.

2. OBSERVATIONS.

87. Imperfects may have *a*, *i*, or *u*, under the 2nd radical of the Pe'al.

88. The same form is often used in different senses, the sense in a particular case is to be determined by the context, *e.g.* ሰላሳ ስሙ , ሰላሳ ስሙ .

89. Clauses are substantive, adjective, or adverbial, § 135.

90. Notice the difference in mood denoted by the Imperfect in vs. 16—18, § 114.

3. GRAMMAR.

- (1) Lomadh Olaph verbs, § 60.
- (2) Lomadh Olaph verbs with suffixes, § 61.
- (3) Review, § 27.

4. WORD LESSON.

רָאָה *to see.*

נָחַל *to decline.*

שָׂרָה *to rejoice.*

שָׁבַח *to be at rest.*

נִסָּה *to tempt.*

נִכְזַב *It displeased.*

אָמַר *like (before suffixes אָמַרְתָּ, אָמַרְתִּי,*

§ 89. B. 1).

זָכַר *to cast.*

רָצָה *to will, wish.*

קָרָא *to call.*

מָלַא *to be full.*

הִשָּׁרָה *to show.*

שָׁרַח *to pray.*

הִלְכָה *way.*

הִטָּהַר *to purify.*

הִגְדִּיל *to magnify.*

הִשְׁמַח *will.*

הִשְׁמָל *soul.*

הִשְׁמַח *truth.*

הִשְׁמָח *joy.*

5. EXERCISES.

1. Adam was commanded to call names to all the beasts. 2. He rejoiced when he saw that God had created the woman (for a) helper corresponding to him. 3. Ye have declined from the way and have tempted God who wished to give you rest (V stem). 4. It displeased God that Adam hid himself in a tree which was in Paradise, because he had eaten of the tree of the knowledge of good and of evil. 5. Let us pray to God that he may show to us his will and that he may not cast us from paradise. 6. Rejoice, my soul, and magnify the Lord God because he hath heard thee when thou didst pray to him. 7. Purify thy way and decline not from the truth, rejoice and cause thy soul to rest in God and he will fill thee (with) joy and show thee his truth and thy soul shall be purified. 8. When God shall see that it is not good

that I shall be alone he will make for me a helper corresponding to me.
 9. God formed them and brought them to Adam that He might see what he was calling them.

LESSON TWELVE. Gen. II. 21—25.

1. NOTES.

193. וַיִּזְכֹּק *and he cast*. Aph'el Perf. 1st form. Cf. וַיִּזְכֹּק 155, וַיִּזְכֹּק 187.

194. וַיִּשָּׁן *and he slept*.

(1) Wau has a helping vowel and with it forms a half-open syllable, §§ 17. 4, 33. 2.

(2) וַיִּשָּׁן instead of וַיִּשָּׁן because intransitive, § 41. 1. (2).

195. וַיִּסְמַח *and he closed*. Aph'el 1st form. Cf. 193, 155, 187.

196. וַיִּסְמַח *in place of it*. וַיִּסְמַח like many other prepositions takes the plural construct form before the pron. suffixes, § 77. 4.

197. וַיִּשָּׂא *which he had taken*.

(1) The clause is adjective, § 136.

(2) The Perfect is used in the sense of our Pluperfect, § 112. 1. (3).

198. וַיִּתֵּן *to a woman*.

(1) The preposition וַיִּתֵּן draws back the vowel the Olaph quiescing, § 34. 2.

(2) The line with the Nun is linea occultans, § 11.

(3) The word is the indirect object, the verb governing two objects, § 125. 3.

199. וַיִּבְרֵךְ —*way-t'yoh, and he brought her*.

(1) וַיִּבְרֵךְ is the pron. suffix 3rd fem. (Cf. וַיִּבְרֵךְ 102), § 61.

(2) וַיִּבְרֵךְ is the same form as וַיִּבְרֵךְ 190, the original consonantal *y*, remaining before the suffix the preceding vowel having been volatitized *i. e.* *aytî* becomes *ay-t'yoh*, § 7. 3. (2) *b*.

200. וַיִּבְרֵךְ *this time*.

(1) וַיִּבְרֵךְ is a demonstrative pronoun, § 37. 1.

(2) The pronoun may precede or follow its noun, § 102. 1.

201. וַיִּבְרֵךְ *my bones*. The form of the const. plur. masc. is the same as that of the const. plur. masc. with the suffix 1st sing., § 77. 1.

202. ܒܝܬܐ—*besr^e, my flesh*.

- (1) An appended Yudh designates *my*, § 36.
- (2) The final Yudh in words like this is pronounced like *e*, § 31. 3, *Rem.* 1.

203. ܠܡܫܬܐܢܐ (was she) taken, is the passive Part. P^eal fem. sing. absolute, § 50. 1, § 76. 2.

204. ܠܡܬܬܬܐ (he) shall forsake.

- (1) The Nun prefixed denotes the 3rd person of the Imperfect.
- (2) The ܐ shows it is an Imperfect in *u* of the simple stem, § 46. 3. *Note*.

205. ܠܐܒܗܐ—*la-bhu, his father*.

- (1) ܐ is the pronominal suffix 3rd sing. masc. after a vowel, § 36.
- (2) ܐ is the form of ܐ before suffixes, § 87. 1.
- (3) The Olaph throws back its vowel to the Lomadh and quiesces in the P^ethohō, §§ 32. 3, 25. 2.
- (4) Lomadh is used in Syriac before the direct as well as before the indirect object, § 123. 2. (3).

206. ܠܡܬܬܐܢܐ and he shall cleave.

- (1) This is the 3rd. pers. sing. masc. Imperf. form ܠܡܬܬܐܢܐ, the Nun having been assimilated. It is to be pronounced *nek̄kaph*, from *nenkaph*, §§ 18, 53.
- (2) Notice that there is no Waw conversive in Syriac.

207. ܠܡܬܬܐܢܐ the two of them. ܠܡܬܬܐܢܐ is the construct of the Dual ܠܡܬܬܐܢܐ 52. On the Dual in Syriac, see § 76. 5.

208. ܠܡܬܬܐܢܐ one flesh.

- (1) For the order see, § 99. 1. *Rem.* 1.
- (2) The predicate noun adjective or participle is commonly put in the absolute state, § 93. 4. (2).

209. ܠܡܬܬܐܢܐ naked.

- (1) The ܐ is the sign of the masc. plur. absolute, §§ 76. 3, 93. 4. (2).
- (2) Notice the coincidence of the diacritical point of the *r* with one point of Rebbuy, § 13. 2.

210. ܠܡܬܬܐܢܐ—*boh-tîn, ashamed*.

- (1) This is the Act. part. of the simple stem in the abs. plur., §§ 50. 1, 76. 3.

- 2) The singular is ܠܚܕܐ , but the short vowel *e* is lost and the Tau hardened when an affix is appended. See § 30. 1, and compare § 31. 3. *Rem.* 1.

2. OBSERVATIONS.

91. There is no Waw conversive or consecutive in Syriac.
 92. Syllables may be open, closed, or half-open, § 17.
 93. *Aw* does not contract into *ô* in Syriac.
 94. A Dual occurs in a few instances.
 95. Changeable vowels may be dropped in inflection, § 7. 3. *e. g.* ܠܚܕܐ , ܠܚܕܐ .
 96. The predicate adjective agrees with its antecedent in gender and number, but not in state, *e. g.* ܠܚܕܐ , ܠܚܕܐ .
 97. The rules for the assimilation of Nun are the same in Syriac as in Hebrew.
 98. Lomadh may be used in Syriac before the direct as well as before the indirect object.
 99. Attributives usually follow the nouns, but occasionally they precede.
 100. Attributives agree with their nouns in gender, number, and state.
 101. In stative verbs, the vowel ܐ usually *e*.
 102. Some prepositions take the plural form before suffixes.

3. GRAMMAR.

- (1) *Pê Olaph Verbs*, § 55.
 (2) *Peculiarities of Gutturals*, § 26.
 (3) *Review*, §§ 24, 25, 76, 77.

4. WORD LESSON.

ܠܚܕܐ to seize. V. to close.

ܠܚܕܐ to go out.

ܠܚܕܐ to come.

ܠܚܕܐ to bring.

ܠܚܕܐ to learn. III. to teach.

ܠܚܕܐ to mourn.

𐤁𐤅 to bind.

𐤁𐤅𐤍 to remember.

𐤁𐤅 upon, for (before suffixes

𐤁𐤅𐤍 before (Plural form before suffixes).

𐤁𐤅. See § 77. 4.).

5. EXERCISES.

1. Adam slept because a sleep had been cast upon him and one of his ribs was taken and the flesh was closed in place of it; and the rib which had been taken from Adam was formed into a woman whom God brought to Adam. 2. And when Adam saw her he said: this shall be called woman and because that she is flesh of my flesh shall the two of us be one flesh. 3. Go ye out and say to the woman that I will bind her and teach her not to mourn for her. 4. Bring her to me and I will teach her to go out and to come in before thee. 5. Remember God and he has remembered thy father and thy mother. 6. They shall be blessed who mourn. 7. His flesh was eaten. 8. I shall learn all that thou wilt teach me because I am not ashamed to learn. 9. I shall teach and ye shall learn all that is written in this good book.

LESSON THIRTEEN. Gen. III. 1—5.

1. NOTES.

211. 𐤁𐤅𐤍𐤁𐤅𐤍 was cunning.

(1) 𐤁𐤅𐤍 is enclitic after a participial adjective predicate, § 127. 10, and hence the 𐤍 has the linea occultans, § 11.

(2) The participle is the simple passive in the absolute singular, § 50. 1.

212. 𐤁𐤅 from.

(1) The point beneath shows that it is to be read *men* not *man* or *mon*, § 6. 6. (1).

(2) *Men* after the adjective denotes the comparative, § 101. 1.

213. 𐤁𐤅𐤍 every.

(1) The point above shows that the suffix is the feminine 𐤍 and not the masculine 𐤍. See 102 and § 6. 6. (2) *b*.

(2) For the construction, see §§ 108. 1. (4), 97. B. *Rem.* 4.

214. ^وحَصَبٌ *which (he) had made.*

(1) ^و introduces the relative or adjective clause which limits ^وسَمِعْتُ, § 136.

(2) The Perfect here denotes our Pluperfect, § 112. 1. (3).

215. ^ولَا ^و is in apposition with ^وعَبْدٌ, § 94. 1

216. ^ولَا ^ومُحَرَّرٌ *truly.*

(1) ^و is the common ending for adverbs, § 89. A. 3.

(2) ^وشَرَرٌ *sharrîr* is of the formative *ḡattîl*, § 72. 2. (4).

217. ^وهَآءُ *hath (he) said.* The Perfect is the Present Perfect, § 112. 1. (2).

218. ^ولَا ^وأَكَلُوا *that ye shall not eat.*

(1) ^و introduces the objective substantive sentence, which is here a quotation, § 135. 3. (3).

(2) ^و with the Imperfect may be either "ye shall not" or "eat not". § 114. 1.

219. ^ولَا ^وسَمِعْتُ *to the serpent.* The indirect object is introduced by *Lomadh*, § 124.

220. ^ومِنْ *from.* ^و introduces the quotation like *ut* in Latin, § 135. 3. (4).

221. ^ولَا ^ومِنْ ^وبَلَدٍ *which are in the Paradise.*

(1) ^و introduces the relative or adjective clause, § 136 and is the subject of the nominal sentence, § 130.

(2) The copula is supplied and "in the Paradise" is the predicate, § 130.

222. ^ولَا ^ومِنْ ^وبَلَدٍ *all of them,* is a clause in apposition with ^وعَبْدٌ, § 94. 1.

223. ^ولَا ^ومِنْ ^وبَلَدٍ *we may eat.* For the use of the Imperfect as our Potential mood, see § 114. 2.

224. ^ولَا ^ومِنْ ^وبَلَدٍ *lest ye die.* This is an adverbial clause of result, § 137. 4.

225. ^ولَا ^ومِنْ ^وبَلَدٍ *is an Inf. Absolute from* ^ولَا ^ومِنْ ^وبَلَدٍ *to die.* It is here used adverbially to strengthen the cognate verb following, § 119. 1. (1) *a.* Compare the Hebrew.

226. ^ولَا ^ومِنْ ^وبَلَدٍ *because that,* introduces an adverbial clause of cause or reason, § 137. 5. (2).

227. יָדַע (*he*) *knows* is the Perfect used as a Present like the Greek 2nd Perfect, § 112. 2. (1).

228. בַּיּוֹם הַהוּא *that in the day that*.

(1) The בַּיּוֹם introduces an objective substantive clause, § 135. 3.

(2) בַּיּוֹם הַהוּא introduces an adverbial clause of time, § 137. 2. The whole clause is equivalent to “when” and introduces the protasis, § 138. 3. (3).

229. אֹכְלִים *in which [ye] shall be eating of*.

(1) The Participle here denotes a state or continuous action. The time is made future by the clause “in the day in which”, § 116. 1. (2).

(2) The בַּיּוֹם is a relative adjective agreeing with בַּיּוֹם הַהוּא , § 104. 1. (4).

230. $\text{פָּתְחוּ לָנוּ מִתְּחִילָתָם}$ —*mith-pat-t'hem, shall be opened*.

(1) Participle formed by פָּ prefixed, § 50. 2; the first לָ shows the Reflexive, § 41. 4; the Kushoy over the second לָ shows the Intensive, § 41. 4; the מִ shows the fem. plur., § 76. 4.

(2) The Participle is in the future tense since it introduces an apodosis, which depends on a protasis which is not yet fulfilled.

231. $\text{פָּתְחוּ לָנוּ עֵינֵינוּ}$ *your eyes*. The noun is in the dual construct, § 76. 5. (2). Since the participle has no dual, it is put in the plural, § 99. 2.

232. יְהִי עַתָּה *ye shall be*. This is the Act. Pe'al Part. plural and the 2nd pers. plur. personal pronoun, which have coalesced. See § 35. 2. *Note*.

233. יְדָעוּ *knowers of*. The Part. Act. Pe'al in the construct plural before an object, § 118. 2. The order of time is not involved in the form but only in the connection, § 116.

2. OBSERVATIONS.

103. $\text{הֵא$ when it follows the predicate is enclitic and the Hê is unpronounced securing the *linea occultans*, vs. 1; but when the subject precedes or the sentence is verbal the Hê is pronounced, see Gen. 1. 2.

104. The predicate is in the absolute state, unless it be a noun which has no absolute state or unless it is meant to be specially determined.

104 a. The comparative is usually expressed by putting the adjective first, in agreement as to gender and number with the noun to be compared, *e. g.* ܡܢ ܕܡܢܐ is the adjective, and ܡܢܐ is the noun to be compared. The idea with which the comparison is made is preceded by ܡܢ, *e. g.* ܡܢ ܡܢܐ.

105. Observe that a point above denotes *ā* or *o* as distinguished from *e*, *e. g.* ܡܢ=men, but ܡܢ=man or mon, ܡܢܐ=kulloh, ܡܢܐ=kulleh.

106. ܡܢ may be either a demonstrative pronoun like ܡܢ, or a relative pronoun (like ܡܢ or ܡܢ used relatively) or a conjunction.

107. Observe that there are in this lesson three ways of expressing the genitive relation. (1) ܡܢܐ ܡܢܐ vs. 1. (2) ܡܢܐ ܡܢܐ vs. 2. (3) ܡܢܐ ܡܢܐ vs. 3.

108. The form ܡܢܐ in this lesson denotes, (1) a simple past, *e. g.* ܡܢܐ vs. 1, (2) a pluperfect, ܡܢܐ vs. 1, (3) a present perfect, *e. g.* the second ܡܢܐ in vs. 1, (4) a present (Greek 2nd perfect) ܡܢܐ vs. 5.

109. We have in this lesson specimens of the three kinds of dependent sentences, (1) substantive *e. g.* in the object clauses beginning with ܡܢ vs. 1, ܡܢ vs. 2, the first ܡܢ vs. 3, ܡܢܐ vs. 5, (2) adjective *e. g.* in the relative clauses beginning with ܡܢܐ vs. 1, ܡܢܐ vs. 2, ܡܢܐ vs. 3, ܡܢܐ vs. 5, (3) adverbial, *e. g.* in the clause of result ܡܢܐ vs. 3, and in the causal clause ܡܢܐ vs. 5.

110. There is no way in Syriac to distinguish between the negative of the Imperfect and that of the Imperative, *i. e.* ܡܢܐ ܡܢܐ is "thou shalt not kill" or "kill not". ܡܢܐ is both *cū* and *μη*, ܡܢܐ and ܡܢܐ.

111. All the modes may be expressed by the Imperfect. In this lesson we have ܡܢܐ ܡܢܐ ye shall not eat, vs. 1, ܡܢܐ we may eat, vs. 2, ܡܢܐ ܡܢܐ lest ye die, vs. 3. ye shall not die vs. 4.

112. Words denoting members of the body which occur in pairs and a few other words have a separate form for the dual in the absolute state. In all other cases the dual has disappeared, the plural taking its place.

3. GRAMMAR.

- (1) Ê Wau verbs, § 59.
 (2) Peculiarities of Wau, § 27.
 (3) Review, §§ 27, 29, 58, 60.

4. WORD LESSON.

قَامَ to stand, arise.

قَضَى to put.

مَاتَ to die.

لَعَنَ to curse.

رَجَجَ to shake.

نَقَلَ to be moved.

نَظَرَ to watch.

خَفَّ II. to be anxious.

أَعَدَّ to prepare.

أَسَفَّ to defile.

مَنْزِلٌ habitation, dwelling.

يَدٌ hand, § S7. 2.

رَأْسٌ head.

عَهْدٌ covenant.

لَسْتُ lest.

مَدِينَةٌ city.

أَمَامَ before.

5. EXERCISES.

1. The beast of the field ate the fruits of the trees which (were) in the midst of the paradise. 2. The woman said to the serpent that the beast which (was) in the field prudent was from [was more prudent than] every serpent of paradise. 3. The man shall eat of the fruits which (are) in the field all of them. 4. I shall not eat of it because I know that in the day that I eat (§ 35. 2) of it I shall surely (abs. Inf.) die. 5. Ye have cursed God and he will prepare a habitation for you. 6. The woman stood and put her hand upon my head and said: Accursed (be) thou and mayest thou die (thou shalt die) because thou hast been defiled. 7. Watch ye (II stem) lest ye shall be defiled. 8. The whole city was moved because the dwellings had been shaken (VI stem). 9. He was anxious lest they should establish (cause to stand) a covenant with the city. 10. I died that ye might not die. 11. Put thy hand on his head and bless him before he die.

LESSON FOURTEEN. Gen. III. 6—14.

1. NOTES.

234. וַיֵּשֶׁב *that [was] good.*

- (1) וַיֵּשֶׁב introduces the object clause, § 135. 3.
- (2) וַיֵּשֶׁב is the predicate, placed regularly and in the absolute state, § 99. 2.
- (3) The clause is nominal, § 130. 1.

235. וַיֵּשֶׁב—*reg-gethau.*

- (1) The וַיֵּשֶׁב is enclitic, and hence its ו is silent and its *u* coalesces with the preceding original *a* into *au* or *aw*, § 101, 23. 4.
- (2) The noun has no absolute state. If it had we would expect to find it here. But see also, § 93. 2. (1).

236. וַיֵּשֶׁב *to see or for seeing.*

- (1) The preposition takes *a* before the unvowelled consonant, § 34. 3.
- (2) וַיֵּשֶׁב comes from *mehwar* from *mahwar*; *wa* going over regularly into *ô*, § 59. 1, § 29. 5. (3).

237. וַיֵּשֶׁב *were opened.*

- (1) The final Yudh is found in some manuscripts and omitted in others. It is the sign of the fem. plural, § 43. 5.
- (2) The Reflexive is used here as a Passive, § 41. 4.
- (2) The K_{ushoy} over the ו denotes doubling and hence the intensive stem, §§ 41. 2 and 10. 2. (2).

238. They made for themselves garments. For the construction of a verb with a direct and an indirect object, see § 125. 3. (2).

239. וַיֵּשֶׁב *[as he was] walking.*

- (1) The form is the intensive participle abs. sing., § 50. 2.
- (2) The construction corresponds to the H_{âl} in Arabic, *e. g.* the accusative of condition, § 137. 7.

240. וַיֵּשֶׁב *lit. at the turnings of that which is day*, § 97. B.

241. וַיֵּשֶׁב *they hid themselves.*

- (1) Some manuscripts omit ו.

- (2) The masculine gender is preferred in the verb, when it has two subjects one masculine and the other feminine, § 121. 6. *Rem.* 2.
 (3) The Reflexive sense is brought out clearly in this form.

242. ^{هَـ}هَـ for *hezyeth* from *hāz(ā)yith*, § 29. 4. (4), § 60. 1.

243. ^{هَـ}هَـ *who [is] he*. The form is a contraction of *man* and *hu*, § 39. *Rem.* 4.

244. ^{هَـ}هَـ *haw-w^eyokh*. The verb is the Pa'el Perfect of the Lomadh Olaph verb. ^{هَـ}هَـ with the pronominal suffix of the 2nd masc. sing., § 61.

245. ^{هَـ}هَـ *which I commanded thee*.

- (1) ^{هَـ}هَـ must be taken along with ^{هَـ}هَـ and translated "from which", § 104. 2. *Rem.*

(2) ^{هَـ}هَـ introduces a relative clause limiting ^{هَـ}هَـ, § 136.

(3) Paḳkedhtokh is the intensive Perf. 1st. sing. with the pron. suff. 2nd masc. sing. § 51. 3.

246. ^{هَـ}هَـ *the woman* is resumed by ^{هَـ}هَـ. It stands in the nominative absolute, § 95. 3.

247. ^{هَـ}هَـ *what [is] he*. The form is contracted from *mônô* and *hu*, §§ 39. *Rem.* 4, 23. 4. The *hu* is here used as copula, the demonstrative limited by the relative making the predicate, § 101.

248. ^{هَـ}هَـ *which thou (f.) hast done*. The ending ^{هَـ}هَـ is derived from ^{هَـ}هَـ 2nd fem. sing. pers. pron., §§ 35. 1, 43.

249. ^{هَـ}هَـ — 'at'-e-yan.

- (1) The line under 'É is Mehagyono, § 12. 1.
 (2) ^{هَـ}هَـ is the pron. suffix of the 1st sing. § 36. 1.
 (3) The Olaph denotes the causative stem, § 42. 3.
 (4) The Yudh shows that the verb is a Lomadh Olaph (Yudh) verb, § 60.

250. ^{هَـ}هَـ *cursed* is the pass. part. of the simple stem from the É Waw verb, *awî* going over into *î*, § 59. 3.

251. ^{هَـ}هَـ *thy lives*, §§ 36. 1.

2. OBSERVATIONS.

113. Nominal clauses are those which have a noun for predicate, e. g. the clauses beginning with ^{هَـ}هَـ vs. 6; ^{هَـ}هَـ vs. 7; ^{هَـ}هَـ

vs. 9; يُحِبُّ vs. 10, and vs. 11; مَنْعَ vs. 13; يَحِبُّ vs. 14. Verbal sentences are those whose predicate and copula are a verbal form, *e. g.* the sentences beginning with يَسْفُرُ vs. 6, تَسْطَرُّ vs. 7 etc.

114. As in Hebrew, the personal pronoun is frequently used as a copula, vss. 6, 11 and 13.

115. The personal pronouns may be used to emphasize the persons denoted by the forms of the verb, compare أنا , vs. 12.

116. The Infinitive is really a verbal noun *i. e.* it is governed like a noun and governs like a verb, *e. g.* أَكَلًا for eating, نَظَرًا for looking at, vs. 6. See § 120.

117. The same forms are used to denote the Reflexive and Passives. For the former compare يُحِبُّ vs. 8, for the latter يُحِبُّ vs. 7.

118. The participle when used like the Arabic accusative of condition is indefinite but agrees with its antecedent in number and gender.

119. When the relative is to be governed by a preposition the relative و is placed first as usual and the preposition follows with a pronominal suffix agreeing in gender and number and person with the antecedent of the relative.

120. Nouns are frequently placed in an abnormal position at the beginning of a sentence, their place in the sentence being assumed by a pronoun, *e. g.* أَنَا vs. 12.

121. The relative time of the participles is to be gathered from the context. Compare يُحِبُّ vs. 8 with يَحِبُّ vs. 14.

3. GRAMMAR.

- (1) Guttural verbs, § 52.
- (2) Pê Nun verbs, § 53.
- (3) Review §§ 18, 26, 51.

4. WORD LISTS.

يُحِبُّ to surround.

يَسْفُرُ to sow.

يُحِبُّ to want.

يَحِبُّ to shine.

יָלַד to be light.

שָׁבַח to praise.

יָכַח to be able.

שָׁבַח to break.

שָׁבַח to admire.

שָׁבַח to keep.

לָקַח to take.

רָצַח to slay.

יָצַח to go out.

שָׁבַח to fall.

שָׁבַח to scatter.

אִמָּה mother.

5. EXERCISES.

1. Adam saw that the tree was good to look at. 2. The mother of the man saw that the fruits of all the trees (were) good for eating. 3. Where (art) thou (f.), the desire of my eyes? 4. The husband of the woman gave some (עֵץ) of the fruit to his father and to his mother and they saw (masc.) that the tree from which it was taken (which it was taken from it) was pleasant to the eyes of both of them and they ate and praised God, who had made them (עֵץ) the dust. 5. Adam ate and knew that he was naked and he sewed the leaves of a figtree and made for him an apron. 6. My mother heard the Lord walking in the garden and she hid herself in the midst of a figtree which was in the garden. 7. At the turnings of the day I heard a voice saying, Adam, Adam, where art thou? And I saw God in my image and according to my likeness walking in the garden. 8. I said to the Lord: Who told thee that I and my wife are naked. Behold from the serpent hast thou heard this. 9. Surrounding, he shall take, keep thou (m.), go out (f.), it will fall, he caused to break, praise ye (Pa'el), it will shine, I shall not want, sow ye (m.). 10. I admire him because he was able to slay the Tannin. 11. I cannot take my mother with me.

LESSON FIFTEEN. Gen. III. 15—24.

1. NOTES.

252. שֹׁנְאָה (the) enmity.

- (1) This is an abstract noun in שֹׁנְאָה, § 75. 4, derived from the compound word *ʔeldʔhobho*, *enemy*, compound of שֹׁנְאָה *lord* and שֹׁנְאָה *fly*, § 96. 1. a.

- (2) Most nouns with this ending are found only in the emphatic state, and are consequently often used when the idea is indefinite, § 93, 2. (1).

253. **أَضَعُ** *will I put.*

- (1) The Olaph is the sign of the first pers. sing. of the Imperfect, § 45. 5.
 (2) The **أَ** comes from *yi*, § 59. *Rem.* 2, § 29. 4. (4).
 (3) This is the only 'Ê Yudh verb which differs in any respect from Ê Waw verbs, § 59. 6. *Rem.* 2.

254. **نَدَّ** from *nedh-wush*, *wu* becoming *û*, §§ 29. 7. (1), 59. 2.

255. **تَمَّ**—*tem-hêoo*.

- (1) Notice the peculiar diphthong, pronounced like *ey* in *they* followed by *oo* as in *booby*, § 8. 1. (1).
 (2) **تَمَّ** is the pron. suff. 3rd. masc. sing. This is the regular form after the vowel *e*, § 36, § 61.
 (3) The first Yudh belongs to the root of the verb; the Taw is the preformative for the 2nd pers. Imperf., § 45.

256. **تَمَّ** is an Inf. abs. of the Aph'el stem, § 49. 2. It strengthens the idea of the verb, § 119.

257. **تَمَّ** *shalt thou bear.*

- (1) The **تَمَّ** at the end is the sufformative of the 2nd fem. sing. of the Imperf., § 45.
 (2) The root is **بَرَّ**, the Yudh being changed to Olaph after the preformatives of the Imperf. P'e'al, § 58. 2.
 (3) The text has by mistake *e* for *î* under the preformative.

258. **بَنَّا** *sons*, is an irregular plural from **بَنَ** son, §§ 86. 16, 87. 10.

259. **تَمَّ** *shalt thou turn thyself.* This is the Ethp'e'al Imperf. 2nd fem. sing. § 60 from **تَمَّ**.

260. **تَمَّ**—*neshtallat*. Note the transposition of the **ل** when before a sibilant, § 21. 1.

261. **تَمَّ** introduces the causal adverbial clause, which is here the protasis; the apodosis beginning with **تَمَّ**, § 137. 5.

262. **تَمَّ** is in the fem. abs. sing. of the pass. participle. It is the predicate of the nominal clause of which **تَمَّ** is the subject, §§ 130. 1, 99, 2.

263. $\text{אָנֶשְׁתְּ} \text{אָכַל}$ *thou shalt eat [of] it.*

- (1) The form of the verb when without the suffix is אָכַל ; with suffixes the א is changed (volatilized) to a half-vowel, §§ 7. 1. (3), 7. 3. (1), 31. 1.
- (2) After a vowel, the 3rd fem. pron. suffix is א simply, which is often marked with a diacritical point over it, § 36 and § 6. 6. (2).
- (3) The union vowel of the Imperf. 3rd sing. masc. and like forms is regularly א before the pron. 3rd sing. masc. or fem. See § 51. D. 2.

264. $\text{בִּיָּבֵן} \text{אָבֵן}$ *shall it bring out.*

- (1) א is the sign of the fem. 3rd sing., prefixed in the Imperfect, § 45. 2.
- (2) The vowel י with the preformative denotes the Causative stem, § 42. 5.
- (3) The original Wau of Pê Wau verbs remains in the Aph'el, not passing over into Yudh as in the P'e'al, § 55. 1 nor contracting into ו as in Hebrew, § 58. 3.

265. מֵיָּמֶיךָ *which from it i. e. from which.* When the preposition governs a relative, the מ stands at the head of the sentence and the preposition comes after in the sentence followed by a pronominal suffix agreeing in gender and number with the antecedent of the relative, § 104. 2. *Rem.*

266. הִיא *hî, she* is put here for emphasis, § 101. The point under the א shows that *hî* is to be read and not *hoy*, § 6. 6. (2) *b.*

267. חַיִּים *which [is] living.*

- (1) This is really a complete relative sentence, of which מֵיָּמֶיךָ is the subject and חַיִּים the predicate, the copula being unexpressed, § 136. 1. (1).
- (2) חַיִּים is an adjective and agrees with its antecedent in gender and number, § 99. 2.

268. הַנְּשִׂאִים , sing. הַנְּשִׂאָה . A Yudh is inserted before the plural ending in a number of feminine nouns, § 86. 13.

269. לָהֶם *them.* There being no pron. suffix for the 3rd plural with verbs, the independent personal pronoun is used instead, § 36. 2.

270. בְּיָדוֹ *his hand.*

- (1) Olaph is prosthetic, § 10.

(2) Hebhošo is a helping vowel, §§ 20, *Rem.* 2, 33. 1.

(3) For the irregularities of ^ʿه, see § 57. 2.

271. نَشَبْ—*nessabḥ* for *nenṣabḥ*, the Nun being assimilated, §§ 18. 1, 53. 2.

272. هُيْ *he shall live*. This is the Imperfect P^eal from هُيْ. See § 64. 6.

273. وَهْهْ—*wapp^ekeh*.

(1) ه is the pron. suffix 3rd masc. sing., § 36, 51. A.

(2) The Wau being unvowelled has drawn back the vowel of the Olaph the latter quiescing, §§ 34. 2, 25. 1. (2).

(3) The full form of ه was هُيْ the usual Aph^eel. The Nun has been assimilated, the ه has become a half vowel before the suffix, the ^ʿ has been thrown back to the Wau, § 53. 2.

274. هُيْ is a construct plur. before a clause beginning with a preposition, § 96. 4. *Rem.* 1.

275. هُيْ *which was turning itself*.

(1) This is an adjective clause, the predicate being in the fem. abs. sing. agreeing with its antecedent, § 99. 2.

(2) The Rukhokh under the ه shows that this is the Ethpe^eel, § 44, *Rem.* 1.

2. OBSERVATIONS.

122. The composition of two nouns to express one idea is occasionally found in Syriac.

123. The differentiations for gender, number and person in the verb are denoted by pre- and sufformatives.

124. Notice the importance of learning the contractions of Waw and Yudh with the vowels, *e. g.* in ه and ه.

125. There is a diphthong *eu* found in Syriac which is pronounced somewhat like Italian *eu* in *eufonia*.

126. The Infinitive is used absolutely to intensify the idea of a cognate verb which it precedes.

127. Instead of an adjective agreeing in definiteness with its antecedent, we frequently find a relative clause, *e. g.* ه.

128. There are a great many irregular plurals in Syriac which must be learned one by one. Compare ܠܚܒܐ, ܠܚܒܐܝܬܐ, §§ 86, 87.

3. GRAMMAR LESSON.

- (1) 'Ê Olaph verbs and Lomadh Olaph Guttural verbs, §§ 56, 57.
 (2) Review §§ 55, 52, 24, 25, 26, 31, 32, 33.

4. WORD LIST.

ܐܬܐܠܡܐ <i>he asked.</i>	ܐܬܐܠܡܐ ܕܐܬܐܠܡܐ <i>all that.</i>
ܐܬܐܠܡܐ <i>it was evil.</i>	ܐܬܐܠܡܐ ܕܐܬܐܠܡܐ <i>whosoever.</i>
ܐܬܐܠܡܐ <i>it grieved.</i>	ܐܬܐܠܡܐ <i>he was filthy.</i>
ܐܬܐܠܡܐ <i>he was old.</i>	ܐܬܐܠܡܐ <i>he consoled.</i>
ܐܬܐܠܡܐ <i>he put on his shoes.</i>	ܐܬܐܠܡܐ <i>he was unclean.</i>
ܐܬܐܠܡܐ <i>he was good.</i>	ܐܬܐܠܡܐ <i>a son.</i>
ܐܬܐܠܡܐ <i>enemy.</i>	ܐܬܐܠܡܐ <i>now.</i>
ܐܬܐܠܡܐ <i>he gave.</i>	ܐܬܐܠܡܐ <i>if.</i>

5. EXERCISES.

1. The enemy asked that my sword be given to him. 2. It grieved (fem.) me (ܐܬܐܠܡܐ) that I was too old to put sorrow for his bread. 3. All that was good to me was evil to him. 4. When a son was born to her she consoled herself. 5. Whosoever is filthy now, will be unclean all the days of his life. 6. If thou wilt crush my head, I shall strike thee in thy heel. 7. Thou didst command me that in the sweat of my face I should eat the herb of the field, until I shall return unto the dust from which I was taken. 8. Call the name of the woman Eve; because she shall be the mother of all which shall live. 9. God will make coats of skin for you and will clothe you. 10. Like one of you I know the good and the evil and I shall stretch out my hand and shall take from the tree of life and I shall live for ever. 11. The Lord sent them out from Eden that they might till the earth from whose dust they had been made by him. 12. The cherub turned itself and kept the way to Eden.

LESSON SIXTEEN. Gen. IV. 1—13.

1. NOTES.

276. The point under the Nun in **نَحْبِي** and under the Lomadh in **نَحْبِي** and the **و** in **وَنَحْبِي** shows that these are the 3rd fem. sing.; the point above the Koph in **نَحْبِي** denotes the first person singular, § 6. 6. (3).

277. **نَحْبِي**, § 58. 2.

278. **نَحْبِي** *his brother*.

(1) The Lomadh is the sign of the direct object, § 123.

(2) **نَحْبِي** *brother*, and **نَحْبِي** *father* insert **و** before suffixes except the 1st sing., § 87. 1.

279. **نَحْبِي** The point over the 'Ê shows that this is a participle; a point under would denote a Perfect (Comp. **نَحْبِي** vs. 10). It is either in construction with or governing, **نَحْبِي** in the accusative, §§ 118. 2, 123. The dots over **نَحْبِي** denote the collective, see § 90.

280. **نَحْبِي** *after some*.

281. **نَحْبِي** *he brought*. Aph'el Perf. 1st form from **نَحْبِي**, § 64. 4.

282. **نَحْبِي**, §§ 21. 1, 22. 4.

283. **نَحْبِي**, §§ 56. 2, 25. 1. (2).

284. **نَحْبِي**, §§ 52. 3, 43. A. The Rebbuy § 13 is put with this form to show that it is not a 3rd fem. sing. § 43. B. 5.

285. **نَحْبِي**, §§ 41. 3, 42. 5, 45. B. 2, 52. 3.

286. **نَحْبِي** *if* introduces the conditional protasis, § 138.

287. **نَحْبِي** is of the one short vowel class of nouns, § 67. **نَحْبِي** is of the *ā—â* class; **نَحْبِي** of the *ā—î* class, § 69.

288. **نَحْبِي** *let us go*.

(1) Remember that the preformative Nun denotes the 1st pers. plur. as well as the 3rd person, § 45. 10.

(2) The Imperfect is used for the 1st person of the Imperative, § 114. 1.

289. **نَحْبِي** *when* introduces an adverbial clause of time, § 137. 2. The sentence is nominal, § 130. 1.

290. **نَحْبِي** *of my brother*.

- (1) When a noun in the genitive is separated from the noun on which it depends, the latter takes a pron. suffix agreeing in gender and number with the governed noun and the genitive is preceded by ʔ, § 97. B. *Rem.* 2.

- (2) The vowel ^o is heightened from ^ʔ, § 7. 2. (4). See 277 above.

291. ^ʔ the voice of the blood of him who is thy brother, § 68. 5, 97. A. B.

292. ^ʔ that it should give=to give.

- (1) *Tettel* is third fem. from *nettel* which is the singular Imperf. of ^ʔ, § 64. 7.

- (2) The clause is an adverbial clause of result, § 137. 4 which is often expressed by the Infin., § 120. 1. (3) and see 276 above.

293. ^ʔ—zo-ya', a fugitive.

- (1) The *a* instead of *e* is because of the guttural, § 26. 1. (1).

- (2) The Olaph is inserted in the first form of the Participle of 'ÊWaw verbs, taking the place of the Yudh, § 59. 4. Compare the ^ʔ in Arabic.

- (3) This Olaph is pronounced like Yudh, § 2. (1).

294. . . . ^ʔ lit. great is my folly from that which can be remitted
i. e. my sin is too great to be remitted.

- (1) The comparative degree is generally expressed by putting the adjective first in agreement with the noun to be compared and by placing the idea with which it is to be compared after the preposition ^ʔ, § 100.

- (2) ^ʔ is here used as a copula, § 101. It is to be noted that the copula also agrees with the subject of the nominal sentence.

- (3) ^ʔ *my folly* or *sin*. The ^ʔ is the 1st pers. pron. suffix, § 36; the *ûth* is the abstract fem. ending, § 75. 4.

- (4) ^ʔ lit. *that which is to remit*. The ^ʔ is often used for *that which*, § 104. 2. (1). The Infin. preceded by Lomadh sometimes has the sense of "may" or "can", § 120. 1. (5).

2. OBSERVATIONS.

129. The distinction of forms as well as vowels by means of diacritical points is to be noted.

130. Every point and sign denotes *something*. The student is now far enough advanced not to proceed without knowing every verse thoroughly.

131. When a noun or verb is irregular, *i. e.* not according to the forms already learned, look in §§ 62—64, 86, 87.

132. Idioms should be carefully observed and if possible committed to memory, *e. g.* יָדָעְךָ וְעַל, vs. 3, לְמַלְאֲכֵי לְמַלְאֲכֵי, vs. 2.

133. Try to remember the euphonic changes such as permutation and transposition and assimilation.

134. Classify, if possible, every noun according to its original form. It gives accuracy, especially in reading unpointed texts.

135. Memorize all particles. It saves time to do so.

3. GRAMMAR LESSON.

(1) 'Ê'Ê verbs, § 54.

(2) Read over the declension of nouns, §§ 78—85.

(3) Review, §§ 76, 77.

4. WORD LESSON.

חַיָּ to live. שֶׁבַח § 64

סָפַר to suffer.

חָלַל to go in.

חָשַׁב to covet.

כָּעַב to bend.

רָעַד to tremble.

חָנַן to cherish.

חַיָּיִם youth.

זָקֵן old.

טוֹב good.

גָּדַל to be magnified.

לְפָנָיו before.

לְפָנָיו before that.

רָפָה to reject.

זָהָב gold.

דִּין judgment.

רָשָׁע V. to overshadow.

פָּתַח to divulge.

עָנָה to be humble.

קוֹל to sound.

فَاجْءٌ suddenly.

مُضْطَرِّبٌ persecution.

صَوْتٌ voice.

مُرٌّ to be bitter, IV. to be made bitter.

مَسِيحٌ Messiah.

5. EXERCISES.

1. I suffered persecution because I had divulged the judgment of God.
 2. Go in and live in the land whose gold (which her gold) you have coveted. 3. They (fem.) trembled and bent their faces to the earth.
 4. The good youth cherished his old father (his father the old) and his old mother. 5. Let God be magnified and let me humble myself before him. 6. Embittered (shall be) his spirit when the voice of God shall sound the judgment because he has rejected the Spirit of God which brooded over the face of the waters when God had created the heavens and the earth and overshadowed the mother of the son of God, before that she conceived and brought forth the Messiah. 7. Eve added to bear Abel the brother of Cain; and after some days Cain who tilled the soil (was working in the earth) brought as a gift to the Lord some of the fruits of his soil and the Lord looked not with favor on his gift, because he had not done well.

LESSON SEVENTEEN. Gen. IV. 14—28.

1. NOTES.

295. أَفْضَلْتُ—*appektion*, § 51. B. 3. Notice that the union vowel of the 2nd pers. masc. sing. with suffixes is *o*.

296. مَعَهُ. Some prepositions take the plural form before suffixes, § 77. 4.

297. أَنَا has the point above to denote the first person, § 6. 6. (3).

298. كُلُّ مَنْ every one who, § 107. 7.

299. ثَمَّ. The second vowel is added, § 33. 3.

300. سَبْعَ عَشْرَ one for seven i. e. seven fold.

301. اثنان two.

(1) The numbers one and two agree with their nouns in gender.

(2) For the position and date, see § 110. 1.

302. ܠܡܕܗ. The preposition Lomadh sometimes denotes the genitive, § 98. 1.

303. ܐܠܝܡܝܐ? *who hold*. This is one of the few passive participles which are used in an active sense, § 117. 4.

304. ܐܢܝܬܐ takes up and makes emphatic the ܡܢ which precedes, §§ 95. 3, 101.

305. ܐܠܬܐܝܬܐ *his sister*. An Olaph has been rejected from before the Heth, § 23. 1. (1).

306. ܡܠܬܐ is the 2nd fem. plur. of the Imperative in *a*, § 48. 2. ܡܠܬܐ is in the same place, § 59. 2.

307. ܠܡܕܗ *another*.

(1) The Olaph is occult, § 19. 1. (1) and hence is denoted by the linea occultans, § 11.

(2) Attributives follow their nouns and agree with them in gender, number and state, § 93. 3, 99. 1.

308. ܐܢܝܬܐ *began he (or they)*.

(1) The dot above the Shin shows that the verb is Pa'el, § 6. 6.

(2) Either the subject is Seth, or the verb is impersonal, § 122.

2. OBSERVATIONS.

136. Pay attention to the union vowels of the different forms of the verb before the various suffixes.

137. Some prepositions take the plural, some the singular, form before suffixes, *e. g.* ܠܡܕܗ and ܠܡܕܗ take the plural form, ܠܡܕܗ and ܠܡܕܗ the singular.

138. There is a number of ways of expressing the indefinite pronoun in Syriac. The most common is to have the interrogative pronoun preceded by ܐܢܝܬܐ and followed by ܐܢܝܬܐ.

139. The rules for cardinal numbers are the same as in Hebrew.

140. Notice the fourth way of expressing the genitive relation, vs. 20.

141. Some participles which are passive in form are active in sense, *e. g.* ¹אֲסֻפִּי, vs. 21.

142. In looking for the derivation of a word or for its equivalent in the cognate languages, always see first, if possible, whether a letter has been rejected or not, *e. g.* ¹אֲסֻפִּי, vs. 22.

3. GRAMMAR LESSON.

- (1) Doubly Weak Verbs, § 62.
- (2) Read over the classifications of nouns, §§ 66—75.
- (3) Review § 61.

4. WORD LESSON.

¹ נִסְּתָא to tempt.	¹ אֲרֻצָּא to desire.
¹ שָׁפָא to heal.	¹ זָכָא alms.
¹ נָסָא to rest.	¹ עֲדִימָא (m.) holiness.
¹ רָפָא to reject.	¹ שִׂמְחָא joy.
¹ מִדָּא to show.	¹ עִיר city.
¹ חָבָא to rebuke.	¹ עַלְמָא virgin.
¹ נָחָא to sigh.	¹ עֲרָא request.
¹ אֲרֻצָּא to desire.	¹ עַלְמָא girl. ¹ דָּא.
¹ עֲרָא to agree	¹ מָשִׁיחָא Messiah.

5. EXERCISES.

1. The Lord said to the girl I will heal thee and will put a sign on thee and cause thee to dwell in the land of Nod. 2. The girls tempted the Lord and he caused them to be rejected from the city of holiness. 3. He caused Cain to rest in the city which his son had built because he desired that he should not be killed. 4. The virgin will sigh when she sees thee because thou hast rebuked her and hast rejected her request. 5. A son has been born to the virgin and thou shalt call his name Messiah. 6. Be thou agreeing with him and do not reject his request. 7. Give alms to every one who asketh of thee and there shall be joy to thee.

LESSON EIGHTEEN. Psalm II.

1. NOTES.

309. ^{וְלֵמָּה} *why?* lit. *for what?*

- (1) This is the adverbial accusative of cause.
- (2) This is the common form of the neuter of the interrogative pronoun, § 39.

310. ^{לְעַמִּים} *the peoples*, § 86. 3. Singular ^{לְעַם}.

311. ^{וְנָתַתְּ} is a fem. plur. of the Perf. from a Lomadh Olaph Verb, § 60. 1.

312. ^{כְּאַחַד} *together*, lit. *as one*. Note the insertion of the helping vowel *e*, § 33. 4.

313. ^{הַזֶּה} *he who sitteth*.

- (1) The relative ^{הַזֶּה} sometimes stands for “he who”, “that which” etc., § 104. 2. *Rem.*
- (2) The participle denotes customary actions or a continuous state, § 116. 2.
- (3) For the form, see § 99. 2.

314. ^{אֶקְוִימֶהָ} from *ak-yimeth*, from *akwimeth*, § 59. 3.

- (1) ^י denotes the causative, § 41. 3.
- (2) ^{אֶ} denotes the 1st person sing. of the Perfect, § 43. 5.

315. ^{מַלְכִּי}—*malke, my king*, §§ 36, 31. *Rem.* 1.

316. ^{יְדַבֵּר} *that he may declare*.

- (1) ^{וְ} is a conjunction introducing the adverbial clause of purpose, § 137. 4.
- (2) The verb is *Ethp^eel*, § 41. 4, Imperfect, as shown by the preformative, § 45. It is determined as 3rd person sing. in distinction from the first plur. by the sense. Lomadh Olaph, § 60.
- (3) The Shin and Tau have been transposed, § 21. 1.

317. ^{דְּבַר}—*dh^ebher^e*.

- (1) ^{וְ} introduces the quotation, § 135. 3. (3).
- (2) For the pronunciation of the final Yudh, see § 31. *Rem.* 1.

318. ^{וְיָדָעְתָּ} § 56. 2, 25. 1. (2), 32. 3.

319. **ܐܬܝܬܝܚܐ** § 21. 1, § 30. 2. (1), § 24. 2, § 12. *Rem.*, § 11. *Rem.*, 48. 3.

320. **ܐܬܝܬܝܚܐ** *fear*. The second *e* is a helping vowel inserted to facilitate the pronunciation of the guttural, § 28. 2. (2).

321. **ܐܬܝܬܝܚܐ**.

(1) **ܐܬܝܬܝܚܐ** is the regular pron. suffix 3rd. sing. masc. after a verbal form of the plural ending in a consonant, § 51. A.

(2) The vowel *u* of the Imperat. is shifted before suffixes, § 51. E. and § 32. 1.

322. **ܐܬܝܬܝܚܐ** introduces the adverbial clause of cause, § 137. 5.

323. **ܐܬܝܬܝܚܐ** *burneth*. The participle denotes a state, or action viewed as continuing, § 116. 1.

324. **ܐܬܝܬܝܚܐ** those who trust, §§ 117. 4, 99. 2, 104. 2. *Rem.*

2. OBSERVATIONS.

143. Nouns and pronouns may, without any change of accident, be treated as the Arabic adverbial accusative or the Latin oblique cases to denote cause, time etc.

144. Some irregular plurals are formed by inserting Wau before the regular ending, *e. g.* **ܐܬܝܬܝܚܐ**, vs. 1.

145. Compound words are occasionally met with, *e. g.* **ܐܬܝܬܝܚܐ**, vs. 2.

146. Remember the use of the relative **ܐܬܝܬܝܚܐ** in the sense of "he who" when followed by a participle vs. 3 and compare the Greek and Hebrew with the article.

147. Notice how often the Syriac translators have changed the Hebrew Imperfects, Perfects etc. into different tenses, *e. g.* the Hebrew Imperfects in vss. 1 and 2 have been changed into Perfects. Let the student hereafter note these changes and seek their cause.

148. Notice the light which a study of this psalm throws on the Syrian translators' views of the text, grammar and exegesis of the psalm, *e. g.* **ܐܬܝܬܝܚܐ** vs. 6, **ܐܬܝܬܝܚܐ** vs. 12 etc.

149. Notice the differences as well as the similarities between the Syriac and the Hebrew in root, form and construction, *i. e.* as to roots,

consider (1) sometimes the same root has a different meaning in the two languages, *e. g.* ^ففك, ^ففك, ^ففك, ^ففك.

(2) Sometimes the same idea has a different root, *e. g.* to forsake, to make, to form.

3. GRAMMAR LESSON.

1. Anomalous and Defective Verbs, § 64.

2. Numerals, § 88.

3. Read, §§ 63, 65, 86, 87.

4. Review §§ 43, 45, 53, 54.

4. WORD LESSON.

^اا^ل to go.

^اا^ل to drink.

^اا^ل to find, to be able.

^اا^ل to come.

^اا^ل to be.

^اا^ل to live.

^اا^ل ever.

^اا^ل to give.

^اا^ل to ascend.

^اا^ل it behooves.

^اا^ل it is well.

^اا^ل it is right.

^اا^ل to grieve.

^اا^ل to be weary with.

5. EXERCISES.

1. Go thou and see why the three rulers have taken counsel together against the Lord and against his Messiah. 2. The Lord will give Zion the mountain of his holiness to his son the king. 3. Who shall ascend to the mountain of the Lord? Who shall be able to stand in the place of his holiness? 4. Let the king live for ever; let the peoples come and serve him because it is right for them to serve him with fear. 5. It behooves us to kiss the son lest he be angry and we perish from his way because that his wrath has been kindled against us. 6. The Lord was weary with the two peoples because they imagined a vain (thing) and said: Let us break the bands of the Lord and cast from us his yoke. 7. It grieved the four kings that they should not be for ever. 8. It is well to drink water from the fourth vessel of the eighth potter.

PART II.

NOTES.

Jonah I.

325. **قَالَ** *saying*. For the idiom compare the Hebrew and see § 120. 1. (3) and note 139. (2).

326. **اِ** “Go”. Imperative from **اِ**, § 64. 1.

327. **مَدْيَنَ**—*mēdhâto, city*, § 18. 2.

328. **عَلَيْهَا** *against her*. **عَلَى** takes a plural form before suffixes, § 77. 4, as also **عَلَيْهَا**.

329. **تَحْمَدُ**, § 64. 8.

330. **أَمَّا**, § 64. 3.

331. **كُنْ** Part. act. fem. from **كُنَّ**, § 54. 3. **كُنْ** is the Infin. of the same.

332. **كُنْ**. Notice the position of the adjective after its noun and its agreement with it in gender, number and state, § 91. 1.

333. **كُلٌّ** *each*.

(1) The Olaph is occult, § 19. 1.

(2) For the use of **كُلٌّ** for the indefinite pronoun, see § 107. 2.

(3) **كُلٌّ** when denoting each or every one takes a plural verb, § 121. 2.

See further, § 90. 4. *Rem.* 2.

334. **كُنْ** V stem. ‘Ê’Ê verb, § 54.

335. **كُنْ** line 8 is an ethical dative, §§ 124. 5, 101. B. 1. (1) *Rem.* 3.

336. **كُنْ** l. 10. III. stem Imperf. 3rd sing. with pron. suff. 1st plural, § 61. 2. **كُنْ** is contracted from *ay*, § 29. 3. (1).

337. **كُنْ** l. 11, *come*. Imperat. from **كُنْ**, § 64. 4.

338. **كُنْ**—*nedda’*, *let us know*, 1st pers. plur. Imperfect I stem from **كُنْ**, § 58. 2. *Rem.* 1.

339. **كُنْ** l. 12, *show thou us*. III stem Imperat. sing. masc. with pron. suff. 1st plur., § 61. 3.

340. **كُنْ** l. 13, *what is?* § 103. 1. (1), § 39. *Rem.* 4, § 23. 4. (1).

341. ^{אִנָּה} *what?* § 39. *Rem.* 3, § 103. 2. (2) *Rem.* This is an interrogative adjective separated from its noun by the personal pronoun.

342. ^{וְכֵן} p. 12, l. 1, §§ 34. 2, 33. 1.

343. ^{אֵלֵיהֶם} *the men.* Rebbuy denotes the collective, § 90. 1. See also 333 above.

344. ^{וְכֵן}, § 46. 1.

345. ^{וְכֵן} *that*, § 137. 4. (1).

346. ^{וְכֵן} Imperat. 2nd masc. plur. with pron. suff. 1st sing., §§ 51, 36. 1, 32. 1.

347. ^{וְכֵן} l. 3. § 61. 1. (3).

348. ^{וְכֵן} l. 4, *on account of me.* The preposition ^{וְכֵן} takes the fem. plur. form before suffixes, § 59. B. (6). The ^{וְכֵן} is written with the Yudh, but belongs to the ^{וְכֵן} following, the Hê having become occult because the pronoun is enclitic, § 19. 2. (4). Since a vowel cannot begin a syllable, the last consonant of the preceding word draws to it the vowel of the Hê, § 16. 2. If the preceding word end in a vowel, it forms a diphthong with the *u*. Compare ^{וְכֵן} ^{וְכֵן} 22. 15. The same is true of ^{וְכֵן}. Compare ^{וְכֵן} ^{וְכֵן} 22. 12.

349. ^{וְכֵן}, §§ 37. 2, 102. 1, 90. 1.

350. ^{וְכֵן} l. 6, §§ 20. *Rem.* 1, 64. 3.

351. ^{וְכֵן}, §§ 19. 2. (1) *a*, 64. 1, 116. 1. (3) *a*.

352. ^{וְכֵן} ^{וְכֵן}, § 115. 3. The Syriac does not distinguish between “thou shalt not” and “do not”.

353. ^{וְכֵן} ^{וְכֵן}. *They took Jonah.* For the use of the pron. suffix to emphasize the object, see § 123. 2. (5). (6). (7). (8).

354. ^{וְכֵן}. A cognate accusative. See § 126. 4. (1).

Jonah II.

355. ^{וְכֵן}. III stem, §§ 56. 4. *Rem.* 59. 5.

356. ^{וְכֵן}, §§ 51. 1. 6, 123. 2. (6).

357. ^{וְכֵן}, §§ 13, 33. 2, 34. 3, 77, 97. B

358. ^{וְכֵן} l. 13, § 110, 1. (1).

359. ^{וְכֵן}, § 57. 19.

360. **ܚܚܕܐ**, §§ 77, 82. *Rem.* 7.

361. **ܚܚܕܐ**, § 61. 1, 36. 1.

362. **ܚܚܕܐ**. Some verbs in Syriac, as in other languages, take a preposition before their object, § 123. 5.

363. **ܚܚܕܐ ܚܚܕܐ** *all thy waves* (all of them, thy waves), § 94. 6. (1).

364. **ܚܚܕܐ**, § 12. 1.

365. **ܚܚܕܐ**. The relative introduces the quotation, § 135. 3. (3).

The stem is here reflexive, § 41. 4.

366. **ܚܚܕܐ**. V stem Part. from **ܚܚܕܐ**, § 58. 3.

367. **ܚܚܕܐ ܚܚܕܐ** *the earth laid hold with its bands on my face, i. e. on me*, § 105. 1. (3).

368. **ܚܚܕܐ**, § 64. 8.

369. **ܚܚܕܐ**—*hay-gay, my life*.

370. **ܚܚܕܐ**. For the reflexive verb with an object, see § 126. 2. (1).

371. **ܚܚܕܐ ܚܚܕܐ** *thy holy temple*. Notice that the pronoun follows the noun and not the adjective, § 99. 1. *Rem.* 3.

372. **ܚܚܕܐ** *whoever*, § 107. 7, 8, and § 108. 2.

373. **ܚܚܕܐ** *whatsoever*, § 109. 1. (3).

Jonah III.

374. **ܚܚܕܐ**, § 110. A. 1. (1), B.

375. **ܚܚܕܐ** *saying*, § 120. 1. (3).

376. **ܚܚܕܐ**. For the form, see §§ 71. 1, 75.

377. **ܚܚܕܐ** *great to, i. e. the greatest city*, § 100. 2. (5).

378. **ܚܚܕܐ** *shall be overturned*. The participle is defined as future by the **ܚܚܕܐ**, §§ 111. 3, 116. 1. (2) b.

379. **ܚܚܕܐ**, lit. *her men*, §§ 19. 1. (1), 77.

380. **ܚܚܕܐ** *they clothed themselves with*, § 126. 2. (1). *Rem.*

381. **ܚܚܕܐ** *their magnates*. The Singular is **ܚܚܕܐ**, see § 87. 27. For the helping Rebhošo, see § 33. 3, 9. *Rem.*

382. **ܚܚܕܐ** *his throne*, § 86. 2. (2).

383. **ܚܚܕܐ** *the sons of men*, §§ 87. 10, 23. 4. (1).

384. *ܠܚܝܒܐ*, § 90.
 385. *ܡܢ ܕܝܢ* *anything*, § 109. 1. (1).
 386. *ܬܡܝܢܐ ܠܠܗܐ* *let them call God*, § 123. 2. (7).
 387. *ܠܝܬ*. Each, § 107. 2.
 388. *ܫܡܝܢܐ*, § 81. *Rem.*
 389. *ܕܝܬܐ* *which is*, §§ 65, 128. 3. (2).
 390. *ܕܡܢ ܕܝܢ*, §§ 87. 2, 20. *Rem.* 2, 34. 2.
 391. *ܡܢ*, §§ 39. 1. *Rem.* 1, 103. 1.
 392. *ܡܢ*, §§ 116. 1. *a*, 52. 3, 26. 1. (1).
 393. *ܐܝܢܐ* introduces the indirect question, § 132. 6. (1).
 394. *ܡܢ* introduces the negative adverbial clause of result, § 137. 4.
 395. *ܕܡܢ* *that they turned*. This is an appositional substantive clause, § 135. 5.

Jonah IV.

396. *ܕܡܢ ܕܝܢ* *It was painful for Jonah*. See § 122. 2.
 397. *ܡܢ* *very*, is a masculine noun in the absolute state used as an adverb, § 89. A.
 398. *ܡܢ ܐܝܢܐ* *was not?* The answer "yes" is expected, though *ܐܝܢܐ* itself does not denote this § 132. 2. A question is often denoted in Syriac without any interrogative particle or pronoun, § 132. 1. sq.
 399. *ܡܢ ܐܝܢܐ* *when I (was)*, § 130. 1. (1).
 400. *ܕܡܢ ܕܝܢ* *I anticipated*, § 127. 1, 3. (1) *a*.
 401. *ܕܡܢ ܕܝܢ* *I fled*. With the preceding verb this verb may be translated "I fled before-hand", § 133. 3 and *Rem.*
 402. *ܕܡܢ* is the Ethical dative or object, § 124. 5.
 403. *ܕܡܢ ܕܝܢ*, §§ 127. 1, 116. 1. (3).
 404. *ܕܡܢ ܕܝܢ* *long is thy spirit, i. e. patient*.
 405. *ܕܡܢ ܕܝܢ*—*saggiyo'* from *saggi'o'*, §§ 24. 1, 32. 3.
 406. *ܕܡܢ*, § 53. 1, 23. 1. (3).
 407. *ܕܡܢ*, § 122. 4. (2) *Rem.*
 408. *ܕܡܢ ܕܝܢ* *to die*, is the subject of the nominal sentence, § 120. 1. (1), § 130. 1. (1).
 409. *ܕܡܢ ܕܝܢ* *than to live*.

- (1) For the form חָסַל , see § 64. 6.
- (2) For the construction, see § 120. 1. (6), 100. 1. *Rem.* 2.
410. חָסַל . See 398.
411. חָסַל . See 402.
412. חָסַל under it, § 89. B. (3).
413. חָסַל that he might see, §§ 114. 4. (2), 137. 4.
414. חָסַל , §§ 132. 6. *Rem.*, 135. 3. (2), 113.
415. חָסַל should happen, § 116. 1. (3) b, 5.
416. חָסַל cucumber, § 24. 1, 25, 28. 2. (3).
417. חָסַל , §§ 26. 1. (1), 59. 6.
418. חָסַל 101. 3. (2) a.
419. חָסַל for himself, § 105. 1. (3).
420. חָסַל it has come into thy hands, oh Lord, to take away my soul from me.
421. חָסַל because that, §§ 6. 5, 137. 5. (2).
422. חָסַל § 127. 1. (2).
423. חָסַל , § 99. 2. *Rem.* 1.
424. חָסַל , § 100. 1, 87. 1, 86. 14.
425. חָסַל . Emphatic, § 101. 1. (2).
426. חָסַל on which—not, § 104. 2. *Rem.*
427. חָסַל . See 425.
428. חָסַל , § 100. 1.
429. חָסַל fourteen, § 88. 1, 100. A. 1. (4).
430. חָסַל , § 85.

Malachi I.

431. חָסַל , §§ 43. 5. *Rem.* 2, 51. A, B.
432. חָסַל —omrittun, § 35. 2.
433. חָסַל followed by חָסַל expects the answer “yes”, § 132. 5.
434. חָסַל . The direct object may be preceded by Lomadh, § 123. 2.
435. חָסַל and if, § 138. 2. (3).
436. חָסַל from חָסַל .
437. חָסַל is wont to honor, § 116. 2.

438. אֲלֹ, § 138. 4. (4).
 439. מִכִּפּוּרֵי, § 135. 5.
 440. אֲנִי אֲדֹנָיִם ye who despise, § 136. 11.
 441. חֲ, § 137. 5.
 442. חֲ, § 137. 5.
 443. מִכִּפּוּרֵי, § 135. 3. (3).
 444. חֲ, § 101. 2.
 445. מִכִּפּוּרֵי, § 29. 2. (3).
 446. מִכִּפּוּרֵי, § 132. 4.
 447. מִכִּפּוּרֵי that he may have mercy, §§ 137. 4. (1), 114. 4. (2) Rem. 1.
 448. מִכִּפּוּרֵי because this was in your hands, §§ 104. 7.
 449. מִכִּפּוּרֵי, § 130. 1. Rem.
 450. מִכִּפּוּרֵי that which is of no account.
 451. חֲ I wish nothing among you.
 452. חֲ, vs. 12, is used as a copula, § 101. 2.
 453. מִכִּפּוּרֵי because ye are bringing, §§ 137. 5. (1).
 454. חֲ חֲ accursed be whosoever has, § 107. 7. (4),
 103. 1. Rem. 4.

Malachi II.

455. חֲ, vs. 2. § 138. 2. (2).
 456. חֲ is infinitive from חֲ, § 64. 7.
 457. חֲ, § 137. 5. (2).
 458. חֲ read חֲ I will scatter.
 459. חֲ, vs. 5. § 123. 2. (6.)
 460. חֲ they are asking, § 121. 7.
 461. חֲ many. The direct object is often preceded by Lomadh
 § 123. 1. (3).
 462. חֲ, § 116. 3. (2) c.
 463. חֲ because, § 137. 5. (1).
 464. חֲ, §§ 46. 1, 136. 1. (2) 3.
 465. חֲ he who offers, § 104. 2. (2) Rem.
 466. חֲ, vs. 15, § 106.

467. **וְהָיָה** "that which is evil", is an objective clause, § 135. 3.

468. **מִי־הוּא** who is judging, § 116. 3. (1) a.

Malachi III.

469. **וְהִנֵּה** behold is followed here by the Participle in the future.

470. **וְהִנֵּה עֹמְדִים** § 95. 1, 101. A. 2.

471. **וְהִנֵּה** that he may prepare, § 137. 4.

472. **וְהִנֵּה** ... whom, § 104. 2. Rem.

473. **וְהִנֵּה** § 129. 2. a.

474. **וְהִנֵּה** when, § 137. 2. (1).

475. **וְהִנֵּה** which were from.

476. **וְהִנֵּה** against (him) who is turned to me, § 103. 2. (3) Rem.

477. **וְהִנֵּה** because that I am, § 101. 2. (1), 130. 1, 137. 5.

478. **וְהִנֵּה**, vs. 7, § 60. 4.

479. **וְהִנֵּה**, vs. 10, prove me, § 61.

480. **וְהִנֵּה**, vs. 13, is masc. plur. the Wau being omitted, see §§ 23. 1, 43. 5.

481. **וְהִנֵּה** and are built up the doers of sin and (they) tempt God and are delivered.

482. **וְהִנֵּה** a man with his neighbor, i. e. one with another.

483. **וְהִנֵּה** mine, § 106. Rem. 4.

484. **וְהִנֵּה**, § 116. 2. (1).

485. **וְהִנֵּה** those who serve, § 104. 2. (2). Rem.

Malachi IV.

486. **וְהִנֵּה** when shall burn, § 137. 2. (1).

487. **וְהִנֵּה** to you, i. e. to the seers of my name, § 94. 1.

488. **וְהִנֵּה** remember, §§ 11. 5. Rem., 48. 3, 126. 2. (1).

489. **וְהִנֵּה** to you Elias, § 124. 3.

Matthew XXVI.

490. ^עס^ע ^עע^ע, § 116. 3.
491. ^עע^ע before its noun, § 99. 1. *Rem.* 1, § 96. 2. *b.*
492. ^עע^ע an irregular plural used in a singular sense, § 86. 16.
493. ^עע^ע, § 122. 5.
494. ^עע^ע from ^עע^ע to trouble, to weary. For the form see § 32, 3, 29. 1. (3).
495. ^עע^ע ^עע^ע, § 123. 2. (7). *Rem.*
496. ^עע^ע introduces the appositional substantive clause, § 135. 5.
497. ^עע^ע as that which is for my burial.
498. ^עע^ע ^עע^ע for a memorial of her, § 96. I. 4. *b.*
499. ^עע^ע, § 129. 2. (3).
500. ^עע^ע, § 124. 5.
501. ^עע^ע ^עע^ע one by one.
502. ^עע^ע, emphatic, § 101. A. 1. (2).
503. ^עע^ע, Impossible condition, § 138. 5.
504. ^עע^ע ^עע^ע, § 101. A. 2. (2).
505. ^עע^ע ^עע^ע this is my blood that of the *knew* testament, § 96. II. *Rem.* 1.
506. ^עע^ע, § 87. 15.
507. ^עע^ע, § 90. 4. *Rem.* 1.
508. ^עע^ע although, § 137. 6.
509. ^עע^ע, vs. 35, § 138. 2. (2).
510. ^עע^ע ^עע^ע, § 127. 9.
511. ^עע^ע ^עע^ע sleeping, lit. while they were sleeping.
512. ^עע^ע . . . ^עע^ע, vs. 42, § 133. 1. *Rem.* 1
513. ^עע^ע ^עע^ע the same word, § 102. 3. (2) *a.*
514. ^עע^ע, vs. 46, § 102. 7.
515. ^עע^ע, vs. 47. while, § 137. 2. (2).
516. ^עע^ע ^עע^ע had given, § 127. 1. (2).
517. ^עע^ע, vs. 48, him whom I shall kiss, the same is he, him seize.
518. ^עע^ע, vs. 50, is it on account of this that thou hast come my friend? §§ 132. 2, 135. 1.

519. $\text{c}\bar{\text{a}}\bar{\text{t}}$, vs. 50, § 93. II. 1. (3).
 520. $\text{b}\bar{\text{a}}\bar{\text{t}}$, vs. 64, *him who sitteth*, § 104. 2. (2) *Rem.*
 521. $\text{h}\bar{\text{a}}\bar{\text{t}}$, vs. 102. 3. (2) *a.*

Matthew XXVII.

522. $\text{h}\bar{\text{a}}\bar{\text{t}}$, vs. 103. 1. *Rem.* 1.
 523. $\text{h}\bar{\text{a}}\bar{\text{t}}$, § 101. 2. (1).
 524. $\text{h}\bar{\text{a}}\bar{\text{t}}$, § 109. 1. (3).
 525. $\text{h}\bar{\text{a}}\bar{\text{t}}$, limits the preceding pronominal suffix, § 136. 4.
 526. $\text{h}\bar{\text{a}}\bar{\text{t}}$, vs. 9, *some*, § 107. 4.
 527. $\text{h}\bar{\text{a}}\bar{\text{t}}$, vs. 12, *while they were eating the pieces of him, i. e. calumniating him.*
 528. $\text{h}\bar{\text{a}}\bar{\text{t}}$, § 110. 1. (2).
 529. $\text{h}\bar{\text{a}}\bar{\text{t}}$, § 106. 1.
 530. $\text{h}\bar{\text{a}}\bar{\text{t}}$, vs. 19, *let there be nothing belonging to thee and to that just man, i. e. have thou nothing to do with him.*
 531. $\text{h}\bar{\text{a}}\bar{\text{t}}$, vs. 22, § 95. 2. (3).
 532. $\text{h}\bar{\text{a}}\bar{\text{t}}$, vs. 24, § 116. 1.
 533. $\text{h}\bar{\text{a}}\bar{\text{t}}$, Pa'el pass. part., § 60. 5.
 534. $\text{h}\bar{\text{a}}\bar{\text{t}}$, the plural verb, because the singular noun is collective, § 90.
 535. $\text{h}\bar{\text{a}}\bar{\text{t}}$, § 125. 1. (2).
 536. $\text{h}\bar{\text{a}}\bar{\text{t}}$, vs. 30, *kept smiting*, § 116. 2. (3).
 537. $\text{h}\bar{\text{a}}\bar{\text{t}}$, vs. 31, *as they were going out they found*, § 116. 1. (3) *b.*
 538. $\text{h}\bar{\text{a}}\bar{\text{t}}$, vs. 35, "*and when they had crucified him they parted his garments*". Notice the distinction between the Perfect here and the Participle in the preceding note, § 112. 1. (3).
 539. $\text{h}\bar{\text{a}}\bar{\text{t}}$, *he made alive*, § 64. 6.
 540. $\text{h}\bar{\text{a}}\bar{\text{t}}$, § 110. 1. (1). Compare for $\text{h}\bar{\text{a}}\bar{\text{t}}$, § 110. 1. (2).
 541. $\text{h}\bar{\text{a}}\bar{\text{t}}$, vs. 51. The first is in the masc. plur. agreeing with "faces"; the second is in the fem. plur. agreeing with "rocks". For the fem., see § 43. 5.
 542. $\text{h}\bar{\text{a}}\bar{\text{t}}$, *and those who were with him*, § 104. 2. (2) *Rem.*

543. סָבִיבָה , §§ 60. 1, 127. 2, (2).
 544. לִבְיָדָא , § 127. 1. (2), 128. 2. *Rem.*
 545. בְּחַדְוָה , vs. 56. § 96. II. *Rem.* 1.
 546. סָבִיבָה , vs. 57, § 101. A. 1. (1).

Matthew XXVIII.

547. $\text{בְּיוֹם הַבְּרִיאָה}$ *the first day of the week*, § 88. *Rem.* 5.
 548. לִבְיָדָא , Compare 544.
 549. פֶּחַד , *fear before him*. Objective genitive, § 96. I. 4.
 550. Vs. 5. נָשִׁים *women*, § 87. 8.
 551. הַמְּצֻלָּה *who was crucified*, § 136. 1. (2), 2.
 552. Vs. 6. לִבְיָדָא , vs. 7. לִבְיָדָא , §§ 60, 64. 1, 4.
 553. פֶּחַד , vs. 7, is Pa'el Perfect.
 554. לִבְיָדָא , vs. 8, fem. plur. part.; לִבְיָדָא , Imperf. 3rd. fem. plur.
 555. לִבְיָדָא , § 138. 1. (3), 112. 3. (2) *b*.
 556. לִבְיָדָא , vs. 14, *those who are without care*, §§ 93. 2. (2), 104. 2. (2) *Rem.*
 557. לִבְיָדָא , vs. 20, *whatsoever*, § 109. 8.
 558. לִבְיָדָא , § 108. 1. (4).
-

WORD LISTS—SYRIAC.

LIST I.

Verbs occurring ten times or more in Schaaf's Concordance of the New Testament.

1.	ܐܚܒ	18.	ܠܡܢ	35.	ܡܢܝܢ	52.	ܕܥܠܐ
2.	ܐܚܠܐ	19.	ܡܢܝܢ	✓36.	ܡܢܠܐ	53.	ܕܡܢܠܐ
3.	ܐܚܠܐ	20.	ܡܢܠܐ	✓37.	ܡܢܠܐ	54.	ܕܡܢܠܐ
4.	ܐܚܠܐ	✓21.	ܡܢܠܐ	38.	ܡܢܠܐ	55.	ܕܡܢܠܐ
5.	ܐܚܠܐ	22.	ܡܢܠܐ	39.	ܡܢܠܐ	✓56.	ܕܡܢܠܐ
6.	ܐܚܠܐ	23.	ܡܢܠܐ	40.	ܡܢܠܐ	57.	ܕܡܢܠܐ
7.	ܐܚܠܐ	✓24.	ܡܢܠܐ	41.	ܡܢܠܐ	58.	ܕܡܢܠܐ
8.	ܐܚܠܐ	25.	ܡܢܠܐ	✓42.	ܡܢܠܐ	59.	ܕܡܢܠܐ
9.	ܐܚܠܐ	26.	ܡܢܠܐ	43.	ܡܢܠܐ	60.	ܕܡܢܠܐ
10.	ܐܚܠܐ	27.	ܡܢܠܐ	44.	ܡܢܠܐ	61.	ܕܡܢܠܐ
11.	ܐܚܠܐ	✓28.	ܡܢܠܐ	✓45.	ܡܢܠܐ	62.	ܕܡܢܠܐ
12.	ܐܚܠܐ	29.	ܡܢܠܐ	46.	ܡܢܠܐ	63.	ܕܡܢܠܐ
13.	ܐܚܠܐ	30.	ܡܢܠܐ	✓47.	ܡܢܠܐ	64.	ܕܡܢܠܐ
14.	ܐܚܠܐ	✓31.	ܡܢܠܐ	48.	ܡܢܠܐ	65.	ܕܡܢܠܐ
✓15.	ܐܚܠܐ	✓32.	ܡܢܠܐ	49.	ܡܢܠܐ	66.	ܕܡܢܠܐ
16.	ܐܚܠܐ	✓33.	ܡܢܠܐ	50.	ܡܢܠܐ	67.	ܕܡܢܠܐ
17.	ܐܚܠܐ	34.	ܡܢܠܐ	✓51.	ܡܢܠܐ	68.	ܕܡܢܠܐ

69.	اَعْنِ	98.	سَمَر	127.	حَا	156.	حَلَّ
70.	اِنَّا	99.	سَم	128.	حَقَر	157.	حَلَّ
71.	اَعَف	100.	سَمَد	129.	حَلَا	158.	حَلَّ
72.	اِذْ	101.	سَمَد	130.	حَلَم	159.	حَلَّ
73.	مُحَص	102.	مُحَص	131.	حَلَا	160.	حَلَّ
74.	مُحَل	103.	مُح	132.	حَلَا	161.	حَلَّ
75.	مُحَل	104.	مُحَا	133.	حَقَر	162.	حَلَّ
76.	مُحَر	105.	مُحَص	134.	حَقَر	163.	حَلَّ
77.	مُحَر	106.	مُح	135.	حَا	164.	حَلَّ
78.	مُح	107.	مُحَص	136.	حَا	165.	حَلَّ
79.	مُح	108.	مُحَا	137.	حَا	166.	حَلَّ
80.	مُحَا	109.	مُحَص	138.	حَلَا	167.	حَلَّ
81.	مُحَا	110.	مُحَا	139.	حَلَا	168.	حَلَّ
82.	مُحَا	111.	مُحَص	140.	حَلَا	169.	حَلَّ
83.	مُحَا	112.	مُحَا	141.	حَلَا	170.	حَلَّ
84.	مُحَا	113.	مُحَا	142.	حَلَا	171.	حَلَّ
85.	مُحَا	114.	مُحَا	143.	حَلَا	172.	حَلَّ
86.	مُحَا	115.	مُحَا	144.	حَلَا	173.	حَلَّ
87.	مُحَا	116.	مُحَا	145.	حَلَا	174.	حَلَّ
88.	مُحَا	117.	مُحَا	146.	حَلَا	175.	حَلَّ
89.	مُحَا	118.	مُحَا	147.	حَلَا	176.	حَلَّ
90.	مُحَا	119.	مُحَا	148.	حَلَا	177.	حَلَّ
91.	مُحَا	120.	مُحَا	149.	حَلَا	178.	حَلَّ
92.	مُحَا	121.	مُحَا	150.	حَلَا	179.	حَلَّ
93.	مُحَا	122.	مُحَا	151.	حَلَا	180.	حَلَّ
94.	مُحَا	123.	مُحَا	152.	حَلَا	181.	حَلَّ
95.	مُحَا	124.	مُحَا	153.	حَلَا	182.	حَلَّ
96.	مُحَا	125.	مُحَا	154.	حَلَا	183.	حَلَّ
97.	مُحَا	126.	مُحَا	155.	حَلَا	184.	حَلَّ

185.	مُدْر	214.	فَكَب	243.	مُذِّل	272.	مُضَف
186.	مُسَف	215.	فَلَا	244.	مُذِل	273.	مُضَف
187.	مُحَا	216.	فَقَب	245.	مُحَا	274.	مُحَا
188.	مُحَا	217.	مُضَف	246.	مُحَا	275.	مُحَا
189.	مُحَا	218.	فَكَا	247.	مُحَا	276.	مُحَا
190.	مُحَا	219.	فَقِي	248.	مُحَا	277.	مُحَا
191.	مُحَا	220.	فَقِي	249.	مُحَا	278.	مُحَا
192.	مُحَا	221.	فَقَب	250.	مُحَا	279.	مُحَا
193.	مُحَا	222.	فَقَب	251.	مُحَا	280.	مُحَا
194.	مُحَا	223.	فَقِي	252.	مُحَا	281.	مُحَا
195.	مُحَا	224.	فَقَب	253.	مُحَا	282.	مُحَا
196.	مُحَا	225.	فَقَب	254.	مُحَا	283.	مُحَا
197.	مُحَا	226.	فَقَب	255.	مُحَا	284.	مُحَا
198.	مُحَا	227.	فَقَب	256.	مُحَا	285.	مُحَا
199.	مُحَا	228.	فَقَب	257.	مُحَا	286.	مُحَا
200.	مُحَا	229.	مُحَا	258.	مُحَا	287.	مُحَا
201.	مُحَا	230.	مُحَا	259.	مُحَا	288.	مُحَا
202.	مُحَا	231.	مُحَا	260.	مُحَا	289.	مُحَا
203.	مُحَا	232.	مُحَا	261.	مُحَا	290.	مُحَا
204.	مُحَا	233.	مُحَا	262.	مُحَا	291.	مُحَا
205.	مُحَا	234.	مُحَا	263.	مُحَا	292.	مُحَا
206.	مُحَا	235.	مُحَا	264.	مُحَا	293.	مُحَا
207.	مُحَا	236.	مُحَا	265.	مُحَا	294.	مُحَا
208.	مُحَا	237.	مُحَا	266.	مُحَا	295.	مُحَا
209.	مُحَا	238.	مُحَا	267.	مُحَا	296.	مُحَا
210.	مُحَا	239.	مُحَا	268.	مُحَا	297.	مُحَا
211.	مُحَا	240.	مُحَا	269.	مُحَا	298.	مُحَا
212.	مُحَا	241.	مُحَا	270.	مُحَا	299.	مُحَا
213.	مُحَا	242.	مُحَا	271.	مُحَا	300.	مُحَا

301.	اَوَّلُ	303.	اَوَّلُ	305.	اَوَّلُ	307.	اَوَّلُ
302.	اَوَّلُ	304.	اَوَّلُ	306.	اَوَّلُ	308.	اَوَّلُ

LIST II.

Nouns occurring ten times or more.

1.	اَبَا	23.	اَبَا	45.	اَبَا	67.	اَبَا
2.	اَبَا	24.	اَبَا	46.	اَبَا	68.	اَبَا
3.	اَبَا	25.	اَبَا	47.	اَبَا	69.	اَبَا
4.	اَبَا	26.	اَبَا	48.	اَبَا	70.	اَبَا
5.	اَبَا	27.	اَبَا	49.	اَبَا	71.	اَبَا
6.	اَبَا	28.	اَبَا	50.	اَبَا	72.	اَبَا
7.	اَبَا	29.	اَبَا	51.	اَبَا	73.	اَبَا
8.	اَبَا	30.	اَبَا	52.	اَبَا	74.	اَبَا
9.	اَبَا	31.	اَبَا	53.	اَبَا	75.	اَبَا
10.	اَبَا	32.	اَبَا	54.	اَبَا	76.	اَبَا
11.	اَبَا	33.	اَبَا	55.	اَبَا	77.	اَبَا
12.	اَبَا	34.	اَبَا	56.	اَبَا	78.	اَبَا
13.	اَبَا	35.	اَبَا	57.	اَبَا	79.	اَبَا
14.	اَبَا	36.	اَبَا	58.	اَبَا	80.	اَبَا
15.	اَبَا	37.	اَبَا	59.	اَبَا	81.	اَبَا
16.	اَبَا	38.	اَبَا	60.	اَبَا	82.	اَبَا
17.	اَبَا	39.	اَبَا	61.	اَبَا	83.	اَبَا
18.	اَبَا	40.	اَبَا	62.	اَبَا	84.	اَبَا
19.	اَبَا	41.	اَبَا	63.	اَبَا	85.	اَبَا
20.	اَبَا	42.	اَبَا	64.	اَبَا	86.	اَبَا
21.	اَبَا	43.	اَبَا	65.	اَبَا	87.	اَبَا
22.	اَبَا	44.	اَبَا	66.	اَبَا	88.	اَبَا

89. تَسْبَعُ	118. تَدْعُو	147. تَهْدِي	176. تَهْجُرُ
90. تَهْطُلُ	119. تَهْجُرُ	148. تَهْجُرُ	177. تَهْجُرُ
91. تَهْجُرُ	120. تَهْجُرُ	149. تَهْجُرُ	178. تَهْجُرُ
92. تَهْجُرُ	121. تَهْجُرُ	150. تَهْجُرُ	179. تَهْجُرُ
93. تَهْجُرُ	122. تَهْجُرُ	151. تَهْجُرُ	180. تَهْجُرُ
94. تَهْجُرُ	123. تَهْجُرُ	152. تَهْجُرُ	181. تَهْجُرُ
95. تَهْجُرُ	124. تَهْجُرُ	153. تَهْجُرُ	182. تَهْجُرُ
96. تَهْجُرُ	125. تَهْجُرُ	154. تَهْجُرُ	183. تَهْجُرُ
97. تَهْجُرُ	126. تَهْجُرُ	155. تَهْجُرُ	184. تَهْجُرُ
98. تَهْجُرُ	127. تَهْجُرُ	156. تَهْجُرُ	185. تَهْجُرُ
99. تَهْجُرُ	128. تَهْجُرُ	157. تَهْجُرُ	186. تَهْجُرُ
100. تَهْجُرُ	129. تَهْجُرُ	158. تَهْجُرُ	187. تَهْجُرُ
101. تَهْجُرُ	130. تَهْجُرُ	159. تَهْجُرُ	188. تَهْجُرُ
102. تَهْجُرُ	131. تَهْجُرُ	160. تَهْجُرُ	189. تَهْجُرُ
103. تَهْجُرُ	132. تَهْجُرُ	161. تَهْجُرُ	190. تَهْجُرُ
104. تَهْجُرُ	133. تَهْجُرُ	162. تَهْجُرُ	191. تَهْجُرُ
105. تَهْجُرُ	134. تَهْجُرُ	163. تَهْجُرُ	192. تَهْجُرُ
106. تَهْجُرُ	135. تَهْجُرُ	164. تَهْجُرُ	193. تَهْجُرُ
107. تَهْجُرُ	136. تَهْجُرُ	165. تَهْجُرُ	194. تَهْجُرُ
108. تَهْجُرُ	137. تَهْجُرُ	166. تَهْجُرُ	195. تَهْجُرُ
109. تَهْجُرُ	138. تَهْجُرُ	167. تَهْجُرُ	196. تَهْجُرُ
110. تَهْجُرُ	139. تَهْجُرُ	168. تَهْجُرُ	197. تَهْجُرُ
111. تَهْجُرُ	140. تَهْجُرُ	169. تَهْجُرُ	198. تَهْجُرُ
112. تَهْجُرُ	141. تَهْجُرُ	170. تَهْجُرُ	199. تَهْجُرُ
113. تَهْجُرُ	142. تَهْجُرُ	171. تَهْجُرُ	200. تَهْجُرُ
114. تَهْجُرُ	143. تَهْجُرُ	172. تَهْجُرُ	201. تَهْجُرُ
115. تَهْجُرُ	144. تَهْجُرُ	173. تَهْجُرُ	202. تَهْجُرُ
116. تَهْجُرُ	145. تَهْجُرُ	174. تَهْجُرُ	203. تَهْجُرُ
117. تَهْجُرُ	146. تَهْجُرُ	175. تَهْجُرُ	204. تَهْجُرُ

205. كَلَا	234. مَلَا	263. لَعَا	292. حَلَا
206. كَمَا	235. مَلَّصَ حَاقَا	264. لَيَّسَا	293. حَذَّحَدَا
207. مَلَّحَدَدَا	236. مَلَّصَصَ لَدَا	265. هَصَّيَا	294. حَذَّزَا
208. مَلَّزَمَا	237. مَلَّصَمَمَا	266. هَصَّزَا	295. حَمَّرَا
209. مَلَّزَا	238. مَلَّصَا	267. تَصَّيَا	296. يَمَّرَا
210. مَلَّزَا ذَمَّا	239. مَلَّزَنَا	268. هَصَّزَا	297. حَلَّا
211. مَلَّزَمَا	240. مَلَّصَمَا	269. هَصَّعَا	298. حَلَّصَمَا
212. مَلَّزَمَا	241. مَلَّصَمَدَّ بَلَا	270. هَصَّحَدَّ بَلَا	299. حَلَّصَمَا
213. مَلَّزَمَيَّيَا	242. مَلَّصَفَا	271. هَصَّيَّيَا	300. حَلَّصَمَا
214. مَلَّزَمَا	243. مَلَّزَحَا	272. هَصَّصَزَا	301. حَلَّصَمَا
215. مَلَّزَمَا	244. مَلَّزَا	273. هَصَّصَمَدَا	302. حَلَّصَمَا
216. مَلَّزَمَدَا	245. مَلَّزَا	274. هَصَّصَمَا	303. حَلَّصَمَا
217. مَلَّزَمَا	246. مَلَّصَمَا	275. هَصَّصَمَا	304. حَلَّصَمَا
218. مَلَّزَمَا	247. مَلَّصَمَمَلَا	276. هَصَّصَمَكَا	305. حَلَّصَمَا
219. مَلَّصَمَا	248. مَلَّصَمَمَلَمَلَا	277. هَصَّصَمَلَا	306. حَلَّصَمَلَا
220. مَلَّصَمَلَا	249. مَلَّصَمَدَمَلَا	278. هَصَّصَمَلَا	307. حَلَّصَمَلَا
221. مَلَّصَمَصَمَلَا	250. مَلَّصَمَلَا	279. هَصَّصَمَلَا	308. حَلَّصَمَلَا
222. مَلَّصَمَلَا	251. مَلَّصَمَلَا	280. هَصَّصَمَلَا	309. حَلَّصَمَلَا
223. مَلَّصَمَلَا	252. مَلَّصَمَدَمَلَا	281. هَصَّصَمَلَا	310. حَلَّصَمَلَا
224. مَلَّصَمَلَا	253. مَلَّصَمَلَا	282. هَصَّصَمَلَا	311. حَلَّصَمَلَا
225. مَلَّصَمَلَا	254. مَلَّصَمَلَا	283. حَصَّصَمَلَا	312. حَلَّصَمَلَا
226. مَلَّصَمَدَمَلَا	255. مَلَّصَمَلَا	284. حَصَّصَمَلَا	313. حَلَّصَمَلَا
227. مَلَّصَمَلَا	256. مَلَّصَمَلَا	285. حَصَّصَمَلَا	314. حَلَّصَمَلَا
228. مَلَّصَمَلَا	257. مَلَّصَمَلَا	286. حَصَّصَمَلَا	315. حَلَّصَمَلَا
229. مَلَّصَمَلَا	258. مَلَّصَمَلَا	287. حَصَّصَمَلَا	316. حَلَّصَمَلَا
230. مَلَّصَمَلَا	259. مَلَّصَمَلَا	288. حَصَّصَمَلَا	317. حَلَّصَمَلَا
231. مَلَّصَمَدَمَلَا	260. مَلَّصَمَلَا	289. حَصَّصَمَلَا	318. حَلَّصَمَلَا
232. مَلَّصَمَلَا	261. مَلَّصَمَلَا	290. حَصَّصَمَلَا	319. حَلَّصَمَلَا
233. مَلَّصَمَلَا	262. مَلَّصَمَلَا	291. حَصَّصَمَلَا	320. حَلَّصَمَلَا

321. قَدَحُكَا	346. مَلَا	371. قَمَعُ	396. مَجَبُ
322. قَدَحُكَا	347. مَلَبَا	372. قَمَعَا	397. مَجَبَا
323. قَدَحُكَا	348. مَلَا	373. مَصَلَا	398. مَجَبَا
324. رَحَا	349. مَصَلَا	374. مَصَلَا	399. مَجَبَا
325. رَحَلَا	350. مَصَلَا	375. مَصَلَا	400. مَجَبَا
326. رَحَلَا	351. مَصَلَا	376. مَصَلَا	401. مَجَبَا
327. رَحَلَا	352. مَصَلَا	377. مَصَلَا	402. مَجَبَا
328. رَحَلَا	353. مَصَلَا	378. مَصَلَا	403. مَجَبَا
329. رَحَلَا	354. مَصَلَا	379. مَصَلَا	404. مَجَبَا
330. رَحَلَا	355. مَصَلَا	380. مَصَلَا	405. مَجَبَا
331. مَصَلَا	356. مَصَلَا	381. مَصَلَا	406. مَجَبَا
332. مَصَلَا	357. مَصَلَا	382. مَصَلَا	407. مَجَبَا
333. مَصَلَا	358. مَصَلَا	383. مَصَلَا	408. مَجَبَا
334. مَصَلَا	359. مَصَلَا	384. مَصَلَا	409. مَجَبَا
335. مَصَلَا	360. مَصَلَا	385. مَصَلَا	410. مَجَبَا
336. مَصَلَا	361. مَصَلَا	386. مَصَلَا	411. مَجَبَا
337. مَصَلَا	362. مَصَلَا	387. مَصَلَا	412. مَجَبَا
338. مَصَلَا	363. مَصَلَا	388. مَصَلَا	413. مَجَبَا
339. مَصَلَا	364. مَصَلَا	389. مَصَلَا	414. مَجَبَا
340. مَصَلَا	365. مَصَلَا	390. مَصَلَا	415. مَجَبَا
341. مَصَلَا	366. مَصَلَا	391. مَصَلَا	416. مَجَبَا
342. مَصَلَا	367. مَصَلَا	392. مَصَلَا	417. مَجَبَا
343. مَصَلَا	368. مَصَلَا	393. مَصَلَا	418. مَجَبَا
344. مَصَلَا	369. مَصَلَا	394. مَصَلَا	419. مَجَبَا
345. مَصَلَا	370. مَصَلَا	395. مَصَلَا	

WORD LISTS—ENGLISH.

LIST I.

Verbs occurring ten times or more in Schaaf's Concordance of the
New Testament.

- | | | |
|----------------|-------------------------------|------------------------------------|
| 1. perish | 24. console | 47. trample |
| 2. mourn | 25. weep | 48. fear |
| 3. trade | 26. devour | 49. be pure |
| 4. go | 27. build | 50. remember |
| 5. seize | 28. despise | 51. disturb |
| 6. delay | 29. be sweet | 52. be like |
| 7. there is | 30. cry <i>ask</i> | 53. sleep |
| 8. eat | 31. search | 54. wonder |
| 9. learn | 32. decrease | 55. rise |
| 10. compel | 33. prove | 56. quench |
| 11. believe | 34. create | 57. tie <i>thank to</i> |
| 12. say | 35. bless | 58. seek |
| 13. heal | 36. choose | 59. be |
| 14. bind | 37. commit adultery | 60. go |
| 15. meet | 38. circumcise | 61. turn |
| 16. pour | 39. reveal | 62. injure |
| 17. come | 40. complete | 63. it is right |
| 18. be evil | 41. steal | 64. bring |
| 19. scatter | 42. commend | 65. be just |
| 20. be ashamed | 43. sacrifice | 66. shine |
| 21. laugh at | 44. lead | 67. be moved |
| 22. cease | 45. lie | 68. conquer |
| 23. conceive | 46. judge | |

- | | | |
|-----------------|----------------|-------------------|
| 69. sing | 108. hide | 147. there is not |
| 70. be a harlot | 109. sound | 148. eat |
| 71. crucify | 110. lead | 149. be grieved |
| 72. sow | 111. to be dry | 150. die |
| 73. love | 112. thank | 151. smite |
| 74. corrupt | 113. know | 152. come |
| 75. bind | 114. give | 153. be humble |
| 76. rejoice | 115. bow ? | 154. be full |
| 77. surround | 116. learn | 155. counsel |
| 78. owe | 117. swear | 156. speak |
| 79. show | 118. add | 157. be able |
| 80. strengthen | 119. care | 158. dare |
| 81. spare | 120. burn | 159. anoint |
| 82. look | 121. honor | 160. prophesy |
| 83. see | 122. be great | 161. strike |
| 84. bind | 123. inherit | 162. abide |
| 85. sin | 124. extend | 163. shine |
| 86. snatch | 125. sit | 164. rest |
| 87. live | 126. abound | 165. go down |
| 88. sleep | 127. rebuke | 166. guard |
| 89. change | 128. correct | 167. kill |
| 90. be gracious | 129. prohibit | 168. be sober |
| 91. strangle | 130. collect | 169. receive |
| 92. want | 131. conceal | 170. tempt |
| 93. be diligent | 132. accuse | 171. ascend |
| 94. reap | 133. hunger | 172. fall |
| 95. free | 134. deny | 173. go out |
| 96. think | 135. to be sad | 174. plant |
| 97. be useful | 136. preach | 175. cleave to |
| 98. be dark | 137. wrap | 176. beat |
| 99. suffer | 138. offend | 177. kiss |
| 100. seal | 139. write | 178. give |
| 101. be proud | 140. continue | 179. defile |
| 102. defraud | 141. fight | 180. satisfy |
| 103. envy | 142. be weary | 181. hope |
| 104. err | 143. encourage | 182. be great |
| 105. taste | 144. clothe | 183. worship |
| 106. bear | 145. accompany | 184. witness |
| 107. obey | 146. curse | |

- | | | |
|-------------------|--------------------|--------------------|
| 185. put | 224. depart | 263. ride |
| 186. subvert | 225. separate | 264. cast |
| 187. expect | 226. extend | 265. meditate |
| 188. perceive | 227. expound | 266. feed |
| 189. reject | 228. open | 267. lament |
| 190. ascend | 229. wish | 268. ask |
| 191. lie down | 230. dip | 269. take captive |
| 192. hate | 231. thirst | 270. be glorious |
| 193. be poor | 232. hunt | 271. praise |
| 194. work | 233. fast | 272. lean |
| 195. suffice | 234. revile | 273. be tumultuous |
| 196. be vacant | 235. pray | 274. hurl |
| 197. destroy | 236. be vile | 275. send |
| 198. make | 237. lacerate | 276. be worthy |
| 199. pass over | 238. receive | 277. wash |
| 200. aid | 239. bury | 278. despise |
| 201. remember | 240. sanctify | 279. compel |
| 202. grieve | 241. remain | 280. sleep |
| 203. watch | 242. arise | 281. be able |
| 204. cover | 243. kill | 282. be at rest |
| 205. enter | 244. possess | 283. send |
| 206. baptize | 245. cry | 284. rule |
| 207. labor | 246. break | 285. finish |
| 208. inhabit | 247. call | 286. name |
| 209. answer | 248. be nigh | 287. hear |
| 210. flee | 249. be hard | 288. minister |
| 211. to be rich | 250. be great | 289. change |
| 212. persuade | 251. desire | 290. torment |
| 213. divide | 252. be angry | 291. narrate |
| 214. serve | 253. stone | 292. please |
| 215. return | 254. go | 293. drink |
| 216. permit | 255. pursue | 294. bear |
| 217. decree | 256. disturb | 295. loose |
| 218. do | 257. run | 296. confirm |
| 219. liberate | 258. be inebriated | 297. drink |
| 220. command | 259. exult | 298. communicate |
| 221. be tolerable | 260. be high | 299. be silent |
| 222. fly | 261. love | 300. arrange |
| 223. remunerate | 262. murmur | |

301. repent
302. return
303. hope

304. hang
305. admire
306. offend

307. prepare
308. direct

LIST II.

Nouns and other words occurring ten times or more.

- | | | |
|-----------------|--------------------------|----------------|
| 1. father | 31. Gentile | - 60. for |
| 2. loss | 32. widow | 61. revelation |
| 3. hire | 33. earth | 62. side |
| 4. hireling | 34. sign | 63. thief |
| 5. letter | 35. place | 64. leper |
| 6. ear | 36. shame | 65. sacrifice |
| 7. affliction | 37. consolation | 66. liar |
| 8. water | - 38. bad | 67. gold |
| 9. way | 39. evil | 68. place |
| 10. brother | 40. house | - 69. fearful |
| - 11. other | 41. building | 70. fear |
| 12. hand | 42. sweet | 71. demon |
| 13. tree | 43. flesh | - 72. own |
| 14. day | 44. behind | - 73. but |
| 15. calumniator | 45. petition | 74. judgment |
| 16. stranger | 46. end | 75. judge |
| 17. god | 47. evening <i>enemy</i> | 76. denar |
| 18. thousand | 48. son | 77. covenant |
| 19. ship | 49. knee | - 78. pure |
| 20. mother | 50. creature | 79. purity |
| - 21. Amen | 51. creator | - 80. male |
| - 22. when | - 52. but | 81. blood |
| 23. man | 53. origin | 82. likeness |
| 24. woman | - 54. after | 83. tear |
| 25. chain | 55. man | 84. generation |
| 26. scheme | 56. gehenna | - 85. behold |
| - 27. also | 57. midst | 86. governor |
| 28. face | 58. circumcision | 87. member |
| 29. purple | 59. robber | 88. overthrow |
| 30. lion | | |

- | | | |
|-------------------|----------------------|------------------|
| 89. then | 128. life | 167. day |
| 90. temple | 129. strength | 168. to-day |
| 91. faith | 130. wise | 169. gain |
| 92. here | 131. wisdom | 170. glory |
| 93. woe | 132. sound | 171. child |
| 94. time | 133. in exchange for | 172. begetter |
| 95. Sadducees | 134. ferment | 173. glorious |
| 96. righteous | 135. wine | 174. month |
| 97. righteousness | 136. wrath | 175. inheritance |
| 98. alms | 137. grace | 176. more |
| 99. movement | 138. profane | 177. more |
| 100. olive | 139. wanting | 178. sorrow |
| 101. victory | 140. want | 179. just |
| 102. adultery | 141. zeal | 180. justice |
| 103. little | 142. perseverance | 181. already |
| 104. cross | 143. back | 182. when |
| 105. seed | 144. mute | 183. priest |
| 106. free | 145. end | 184. star |
| 107. beloved | 146. suffering | 185. priest |
| 108. corruption | 147. darkness | 186. sickness |
| 109. neighbor | 148. supper | 187. throne |
| 110. one | 149. sister | 188. nature |
| 111. joy | 150. husband | 189. stone |
| 112. around | 151. good | 190. all |
| 113. new | 152. report | 191. crown |
| 114. love | 153. happiness | 192. synagogue |
| 115. serpent | 154. family | 193. crown |
| 116. rod | 155. error | 194. fellow |
| 117. white | 156. rock | 195. cup |
| 118. desolation | 157. goodness | 196. silver |
| 119. vision | 158. youth | 197. sick |
| 120. swine | 159. unclean | 198. belly |
| 121. sin | 160. impure | 199. vineyard |
| 122. sin | 161. impurity | 200. book |
| 123. sinner | 162. error | 201. heart |
| 124. wheat | 163. beautiful | 202. clothing |
| 125. living | 164. knowledge | 203. alone |
| 126. debtor | 165. Jew | 204. bread |
| 127. animal | 166. teaching | |

205. night	244. lord	283. servant
206. tongue	245. Lord	284. service
207. food	246. ointment	285. servitude
208. advent	247. tabernacle	286. further
209. for nought	248. traitor	287. quickly
210. patience	249. banquet	288. time
211. last	250. parable	289. feast
212. desert	251. prophet	290. church
213. city	252. prophecy	291. iniquity
214. anything	253. light	292. wicked
215. knowledge	254. river	293. foreskin
216. gift	255. strange	294. wishes
217. spot	256. fish	295. custom
218. death	257. fire	296. eye
219. stroke	258. vestment	297. cause
220. saviour	259. rest	298. youth
221. thought	260. guile	299. ever
222. rain	261. law	300. people
223. water	262. temptation	301. labor
224. excellent	263. soul	302. flock
225. humble	264. splendid	303. cloud
226. humility	265. hope	304. root
227. publican	266. gospel	305. sheep
228. angel	267. much	306. naked
229. king	268. witness	307. bed
230. counsel	269. branch	308. future
231. kingdom	270. work	309. old
232. word	271. Satan	310. rich
233. number	272. food	311. fruit
234. part	273. treasure	312. body
235. hypocrisy	274. sword	313. work
236. endurance	275. food	314. mouth
237. poor	276. foolishness	315. command
238. shoe	277. blind	316. redemption
239. helper	278. reclining	317. phial
240. fountain	279. hair	318. division
241. baptism	280. ship	319. saviour
242. defense	281. scribe	320. face
243. midst	282. vain	

321. word	354. great	387. rest
322. idol	355. magnitude	388. apostle
323. table	356. myriad	389. ruler
324. thing	357. desire	390. peace
325. will	358. wrath	391. name
326. with	359. desirable	392. heaven
327. prayer	360. foot	393. sun
328. image	361. spirit	394. year
329. snare	362. afar	395. hour
330. morning	363. far	396. good
331. sepulture	364. mercy	397. family
332. sepulchre	365. head	398. true
333. holy	366. beginning	399. remainder
334. holiness	367. high	400. truth
335. first	368. evening	401. chain
336. gift	369. mind	402. foundation
337. field	370. thunder	403. conscience
338. truth	371. blame	404. again
339. force	372. impious	405. thanks
340. resurrection	373. sceptre	406. confidence
341. stable	374. sabbath	407. disciple
342. word	375. tumult	408. then
343. voice	376. glory	409. smoke
344. little	377. praise	410. cock
345. self	378. promise	411. throne
346. reed	379. rule	412. gate
347. possession	380. end	413. mind
348. city	381. rock	414. glory
349. war	382. market-place	415. service
350. call	383. partaker	416. fig-tree
351. hour	384. communion	417. vessel
352. elder	385. sheol	418. promise
353. secret	386. peace	419. oath

TRANSLITERATION OF GENESIS I.

1. B^{ri}-shith b^{ro}' 'aloho' yoth sh^omayo' w^eyoth 'ar^o'.
2. Wa^r'o' h^ewoth tuh w^ebhuh w^eheshshukho' 'al 'appay t^humo' w^eruheh da'loho' m^erah^he'pho' 'al 'appay mayo' we'mar 'aloho' nehwe' nuhro' wah^ewo' nuhro'.
3. Wa^h'zo' 'aloho' lⁿuhro' dh^eshappir.
4. Waph^erash 'aloho' bh^eth nuhro' l^eheshshukho'.
5. Wa^k'ro' 'aloho' lⁿuhro' 'imomo' wal^eheshshukho' k^ero' lelyo' wah^ewo' ramsho' wah^ewo' saphro' yaumo' hadh.
6. We'mar 'aloho' nehwe' r^ekⁱ'o' bh^emets'ath mayo' w^enehwe' phoresh b^eth mayo' l^emayo'.
7. Wa^ebhadh 'aloho' 'ar^ki'o' waph^erash b^eth mayo' dal^ethaht men 'ar^ki'o' w^ebh^eth mayo' dal^eel men 'ar^ki'o' wah^ewo' hokhanno'.
8. Wa^k'ro' 'aloho' la^rkⁱ'o' sh^omayo' wah^ewo' ramsho' wah^ewo' saphro' yaumo' dhath^eren.
9. We'mar 'aloho' nethkanneshun mayo' dhal^ethaht men sh^omayo' la^thro' hadh w^etheth^heze' yabbishto' wah^ewo' hokhanno'.
10. Wa^k'ro' 'aloho' l^eyabbishto' 'ar^o' wal^ekhencho' dh^emayo' k^ero' ya(m)me' wah^ezo' 'aloho' dh^eshappir.
11. We'mar 'aloho' thappek 'ar^o' thadho' 'esbo' dh^emezd^era' zar^o' l^eghenseh wi'yloho' dh^ephi're' dh^eobhedh pi're' l^eghensoh d^enes^betheh beh 'al 'ar^o' wah^ewo' hokhanno'.
12. Wapp^ekath 'ar^o' thadho' 'esbo' dh^emezd^era' zar^o' l^eghenseh wi'yloho' dh^eobhedh pi're' dh^enes^betheh beh l^eghensoh wah^ezo' 'aloho' dh^eshappir.
13. Wah^ewo' ramsho' wah^ewo' saphro' yaumo' dhath^eloho'.

14. We'mar 'aloho' nehwn nahli're' ba'rki'o' dhash'mayo' l'mephraash bêth imomo' l'elyo' w'nehwn lo'th'wotho' wal'zabhné' wal'yaumotho' w'lash'nayo'.
15. W'nehwn manhi'rîn ba'rki'o' dhash'mayo' l'manhoru 'al 'ar'o' wah'wo' hokhanno'.
16. Wa'bbadh 'aloho' th'rên nahhîrê' raur'bhé' nahhîro' rabbo' l'shulṭono dhi'ymomo' w'nahhîro' z'uro' l'shulṭono' dh'elyo' w'khauk'bhé'.
17. W'yabhbh 'ennun 'aloho' bha'rki'o' dhash'mayo' l'manhoru 'al 'ar'o'.
18. Wal'meshlaṭ bí'ymomo' wabh'elyo' wal'mephraash bêth nuhro' l'ḥeshshukho' wah'zo' 'aloho' dh'shappir.
19. Wah'wo' ramsho' wah'wo' ṣaphro' yaumo' dha'rb'o'.
20. We'mar 'aloho' narḥ'shun mayo' raḥsho' napsho' ḥayy'etho' w'phoraḥ'etho' thephraḥy 'al 'ar'o' 'al 'appay 'arki'o' dhash'mayo'.
21. Wabh'ro' 'aloho' thannîne' raur'bhe' w'khul naphsho' ḥayy'etho' dh'raḥsho' dha'rḥeshw mayo' l'ghens'hun w'khul poraḥ'etho' dh'egheppo' l'ghensoh wah'zo' 'aloho' dh'shappir.
22. W'bbarrekh 'ennun 'aloho' we'mar l'hun, p'rau was'ghau wam'lau mayo' dhabh'ya(m)me'. w'phoraḥ'etho' thesge' bha'r'o'.
23. Wah'wo' ramsho' wah'wo' ṣaphro' yaumo' dh'ḥamsho'.
24. We'mar 'aloho' thappeḳy 'ar'o' naphsho' ḥayy'etho' l'ghensoh b'e'iro' w'raḥsho' w'hayw'etho'. dha'r'o' l'ghensoh wah'wo' hokhanno'.
25. Wa'bbadh 'aloho' hayw'etho' dha'r'o' l'ghensoh wabh'e'iro' l'ghensoh w'khulleh raḥsho' dha'r'o' l'ghensauhy wah'zo' 'aloho' dh'shappir.
26. We'mar 'aloho' ne'bedh 'nosho' bh'ṣalman 'aykh d'muthan w'neshl'eṭun b'nunay yammo' wabh'phoraḥ'etho' dhash'mayo' w'bbabh'e'iro' wabh'khulloh hayw'etho' dha'r'o' wabh'khulloh raḥsho' dh'roḥesh 'al 'ar'o'.
27. Wabh'ro' 'aloho' lo'dhom b'ṣalmeh baṣ'lem 'aloho' b'erohyh d'khar w'neḳbo' bh'ro' 'ennun.

28. We^bharrek^h 'ennun 'aloho' we[']mar l[']hun 'aloho' ph[']rau was[°]ghau wam[']lau 'ar[']o' w[']khubbshuh wash[']la[']tw b[']nunay yammo'. wabh[']phoral[']tho' dhash[']mayo' w[']bhabh[']iro' wabh[']khullo['] hayw[']tho' dh[']ro[']sho' 'al 'ar[']o'.
29. We[']mar 'aloho' ho' yebeth l[']khun kulleh 'esbo' dh[']zar[']o' dh[']mez[']d[']ra' 'al 'appay kulloh 'ar[']o' w[']khul 'ilon di'yth beh pi[']ray 'loneh d[']zar[']eh mez[']d[']ra' l[']khun nehwe' -me[']khulto' wal[']khullo['] hayw[']tho' dh[']dhabhro'.
30. Wal[']khullo['] poral[']tho' dh[']ash[']mayo' wal[']khul d[']ro[']shesh 'al 'ar[']o' dhi'yth beh naphsho' hayy[']tho' w[']khulleh yurro[']ko' dh[']esbo' l[']me[']khulto' wah[']wo' hokhanno'.
31. Wa[']h[']zo' 'aloho' khul da[']ebadh w[']ho' tobh shappir wah[']wo' ramsho' wah[']wo' şaphro' yaumo' dheshto',

GENESIS I.-IV.

A LITERAL TRANSLATION.*

CHAPTER I.

1. In beginning created the God + the heavens and + the earth.
2. And the earth was tuh and buh and the darkness (was) upon the faces of the abyss, and the spirit of him who (is) the God (was) brooding upon the faces of the waters, and said the God, let be the light, and was the light.
3. And saw the God + the light that (it was) good.
4. And separated the God between the light to the darkness.
5. And called the God to the light the day and to the darkness called he the night and it was the evening and it was the morning the day one.
6. And said the God let be the expanse in the midst of the waters and let it be separating between the waters to the waters.
7. And made the God the expanse and separated between the waters which to under from the expanse and between the waters which to above from the expanse, and it was so.
8. And called the God to the expanse the heavens, and it was the evening and it was the morning the day which (is) two.
9. And said the God : let be assembled the waters which (are) to under from the heavens to the place one and let be seen the dry land, and it was so.
10. And called the God to the dry land the earth and to the gathering^{that}_A of the waters called he the seas, and saw the God that (it was) good.

* The + sign denotes some particle in Syriac which cannot be translated into English. Words in parenthesis occur in English but not in Syriac.

11. And said the God ; Let cause to go out the earth the grass the herb which is seeding for itself the seed (according) to the kind his and the tree that of the fruits which (is) making the fruits (according) to kind his which sprout his (is) in him upon the earth, and it was so.
12. And caused to go out the earth the grass, the herb which (is) seeding for itself the seed (according) to kind his and the tree which (is) making the fruits which sprout his (is) in him (according) to kind his, and saw the God that it was good.
13. And it was the evening and it was the morning the day which (is) three.
14. And said the God let be the light[^] in the expanse that of the heavens to separate between the day to the night, and let them be for the signs and for the times and for the days and for the years.
15. And let them be giving light in the expanse that of the heavens to give light upon the earth, and it was so.
16. And made the God two the lights the great, the light the great for the ruling that of the day and the light the less for the ruling that of the night, and the stars.
17. And gave them the God in the expanse that of the heavens to give light upon the earth.
18. And to rule in the day and in the night and to separate between the light to the darkness, and saw the God that (it was) good.
19. And it was the evening and it was the morning the day which (is) four.
20. And said the God : Let swarm the waters the swarm the soul the living and the bird let her fly upon the earth upon (the) faces of the expanse that of the heavens.
21. And created the God the sea-monsters the great and every (one) the soul the living that of the swarm which swarmed the waters (according) to kind their and every one the bird ~~the living~~ (according) to kind her and saw the God that (it was) good.

22. And blessed them the God and said to them : Be fruitful and multiply and fill the waters which are in the seas and the bird let it multiply in the earth.
23. And it was the evening and it was the morning the day which (is) five.
24. And said the God : Let cause to go out the earth the soul the living (according) to kind her, the cattle and swarm and the animal that of the earth (according) to kind her (and all of him the swarm that of the earth according to kind her, and it was so.
25. And made the God the animal that of the earth (according) to kind her and the cattle according to kind her and all of him the swarm that of the earth according to kind his and saw the God that (it was) good.
26. And said the God : Let us make the man in image our according to likeness our and let them rule over the fish of the sea and over the bird that of the heavens and over the cattle and over all of her the animal that of the earth and over all of them the swarm which is swarming upon the earth.
27. And created the God + man in image his in (the) image of the God created he him, male and female created he them.
28. And blessed them the God and said to them, ^{the God} Be fruitful and multiply and fill the earth and subdue ⁿ her, and rule over the fish of the sea and over the bird that of the heavens and over the cattle and over all of the animal which is swarming upon the earth.
29. And said the God : Behold I have given to you all of him the herb that of seed which is seeding for itself upon (the) faces of all of her the earth and every tree which exists in him (the) fruits of tree his which seed his (is) seeding for himself. To you shall it be the food and to all of her the animal that of the field.
30. And to all of her the bird that of the heavens and to all which swarmeth upon the earth which exists in it the soul the living and all of him the green that of the herb (shall be) for the food, and it was so.

31. And saw the God all which he had made and behold (it was) very good and it was the evening and it was the morning the day which is six.

CHAPTER II.

1. And were finished the heavens and the earth and all [of him] their host.
2. And finished the God in the day the sixth works his which he had made and he rested himself in the day the seventh from all of them, works his, which he made.
3. And blessed the God + the day the seventh and sanctified him because that in him he had rested himself from all of them, works his, which created the God by making.
4. These (are) the generations those of the heavens and those of the earth when they were created in the day (in) which made the Lord the God the heavens and the earth.
5. And all of them, the trees those of the field, as yet not had been in the earth and all of him the herb that of the field as yet not had gone out, because that not had caused to come down the Lord the God the rain upon (the) faces of the earth and Adam existed not to till (in) the earth.
6. And the mist going up had been from the earth and watering had been + all (the) faces of the earth.
7. And formed the Lord the God + Adam (of) the dust from the ground and breathed into nostrils his the breath that of the lives and was Adam to (a) soul (a) living.
8. And planted the Lord the God the Paradise in Eden from east and put there + Adam whom he had formed.
9. And caused to go out the Lord the God from the earth every tree which (is) pleasant to see and good to eat and the tree of the lives in the midst of him that is the park and the tree that of the knowledge that of the good and that of the evil.
10. And the river going was from Eden to water him + the park and from there (it was) separating and becoming four heads.
11. The name of him that (is) one (is) Pishun ; he (is) that surrounding + all of her the land that of H'wilo which there (is) gold.

12. And the gold of her that (is) the land, that (is) good ; there (are) bdellium and the stones which (are) the beryl.
13. And the name of him that of the river the second (is) Gishun, that (is) that which (is) surrounding+all of her the land that of Kush.
14. And the name of him that of the river which is three (is) Tigris, that (is) that which (is) going before Assyria and the river which is four he (is) Euphrates.
15. And took the Lord the God+Adam and left him in the park that of Eden that he might till him and keep him.
16. And commanded the Lord the God+Adam and said to him : From all of them the trees those which (are) in the park thou mayest eat.
17. And from the tree that of the knowledge that of the good and that of the evil not shalt thou eat from him, because that in the day (in) which thou shalt eat from him the death thou shalt die.
18. And said the Lord the God : Not (is it) good that should be Adam in solitariness his [*i. e.*, alone]. I will make for him the helper like him.
19. And formed the Lord the God from the earth all of her the animal that of the field and all of her the bird that of the heavens and brought them unto Adam that he might see what (he was) calling+them, and all which called to them Adam the soul the living, that *is* his name.
20. And called Adam the names to all of her the cattle and to all of her the bird that of the heavens and to all of her the animal that of the earth ; and for Adam not was found for him the helper like him.
21. And cast the Lord the God the rest upon Adam and he slept and he took one from ribs his and closed the flesh instead of her.
22. And constructed the Lord the God the rib which he had taken from Adam into the woman and he brought her to Adam.
23. And said Adam : The this the time the bone (is) from bones of me and the flesh from flesh of me, the this shall be called the woman because that from the man (is she) taken.

24. Because of the this shall leave the man + (the) father of him and + (the) mother of him and shall cleave to (the) wife of him and shall be the two of them one flesh.
25. And they were (the) two of them naked, Adam and the woman of him and not (were they) ashamed.

CHAPTER III.

1. And the serpent was cunning from (*i. e.*, more than) every animal of the field which had made the Lord God and said the serpent to the woman : Truly hath said God that not should ye eat from all the trees of the park ?
2. And said the woman to the serpent : (It is true) that from the fruits of the trees which (are) in the park, all of them, we may eat.
3. And from the fruits of the tree which (is) in the midst of him that (is) the park hath said God [that] ye shall not eat from him and ye shall not draw nigh to him lest (*i. e.*, that not) ye die.
4. And said the serpent to the woman : Ye shall not surely die.
5. Because that knows God that in the day that eating (are) ye from him, (shall be) opened your eyes and ye (shall be) existing like God (*i. e.*, as) knowers of the good and the evil.
6. And saw the woman that good (was) the tree for eating and the pleasure he (was) to the eyes and (that) pleasant (was) the tree to look at, and she took from the fruits of him and ate and gave also to her husband with her and he ate.
7. And were opened the eyes those of both of them and they knew that naked (were) they and they sewed the leaves those of the fig-trees and made for them the aprons.
8. And they heard the voice of him who (is) the Lord God (as he was) walking in the park at the turning of him that (is) the day, and they concealed themselves Adam and his wife from before the Lord God in the midst of the trees which (were) in the park.
9. And called the Lord God to Adam and said to him : Where (art) thou Adam ?

10. And he said : Thy voice have I heard in the park and I saw that naked (am) I and I hid myself.
11. And said to him the Lord : Who (is) he (that) hath showed thee that naked thou (art) ? Behold from the tree (concerning) which I commanded thee that thou shouldest not eat from him thou hast eaten.
12. And said Adam : The woman whom thou gavest (to be) with me she has given to me from the tree and I have eaten. And said the Lord God to the woman.
13. What is this that thou hast done ? And said the woman : The serpent deceived me and I ate.
14. And said the Lord God to the serpent : Because thou hast done this, cursed (be) thou above all cattle and above every animal of the field, and upon thy belly shalt thou go and the dust shalt thou eat all of the days of thy lives.
15. And the enmity shall I put between thee to the woman and between thy seed to her seed ; *he* shall trample thy head and *thou* shalt smite him in his heel.
16. And to the woman he said : I will surely multiply thy pains and thy conceptions and in pains shalt thou bear sons [children] and unto thy husband shalt thou turn thyself and *he* shall have dominion over thee.
17. And to Adam he said : Because thou hast hearkened to (*lit.*, heard in) the voice of her who is thy wife and hast eaten from the tree (concerning) which I commanded thee and said to thee, that thou shouldest not eat from him, cursed (be) thy land because of thee in the pains shalt thou eat (of) her all of the days of thy lives.
18. Thorns and thistles shall she bring out for thee and thou shalt eat the herb that of the field.
19. And in the sweat that of thy nostrils (or *faces*) shalt thou eat the bread until that thou shalt return to the earth which from her thou hast been taken ; because that the dust thou (art) and to the dust thou shalt return.
20. And called Adam the name of her who (was) his wife Eve, because that *she* was the mother that of all which (is) living.
21. And made the Lord God for Adam and for his wife the coats those of the skin and clothed them.

22. And said the Lord God : Behold Adam has become like one of us (as) to the knowing of the good and the evil. Now lest he stretch out his hand and take also from the tree that of the lives and eat and live for ever.
23. And sent him the Lord God from the park that of Eden to till the earth which he was taken from there.
24. And caused him to go out the Lord God and he caused to go around from the east to the park that of Eden the cherub and the flame of the sword which (was) turning itself to keep the way that of the tree that of the lives.

CHAPTER IV.

1. And Adam knew + Eve his wife and she conceived and bare + Cain, and she said : I have gotten the man for the Lord.
2. And she added to bear + his brother Abel. And Abel was feeding the flock and Cain was laboring in (tilling) the earth.
3. And it came to pass after some days that (lit., and) Cain brought from the fruits those of his earth (or *ground*) the gift to the Lord.
4. And Abel brought, also he, from the firstlings, those of his flock, and from their fatlings ; and took pleasure the Lord in Abel and in his offering.
5. And in Cain and in his offering he did not take pleasure and it displeased Cain [Note the idiom] exceedingly and was sad his face (*lit.*, were darkened his nostrils or faces).
6. And said the Lord to Cain : Why art thou displeased, and why has become sad thy face ?
7. Behold if thou doest well, I have accepted ; and if not thou doest well, at the door the sin (is) laid, thou wilt turn thyself unto him and *he* shall have dominion over thee.
8. And said Cain to Abel his brother : Let us go to the plain. And it came to pass that when they (were) in the field arose Cain against Abel his brother and killed him.
9. And said the Lord to Cain : Where is Abel thy brother ? And he said : I know not. His keeper (am) I + that of my brother ?

10. And he said : What hast thou done ? The voice that of the blood of him who (is) thy brother (is) crying unto me from the earth.
11. Therefore cursed (be) thou from the earth which has opened her mouth and has received the blood of him who (is) thy brother from thy hands.
12. When thou shalt labor in the earth she shall not add that she should give to thee her strength, fleeing and wandering shalt thou be in the earth.
13. And said Cain to the Lord : Great *is* my sin from that which (is) to remit.
14. Behold thou hast caused me to go out to-day from the faces of the earth and from before thee I shall be hidden and I shall be fleeing and wandering in the earth and anyone who shall find me will slay me.
15. And said to him the Lord : Not so, whosoever (is) the killer of Cain, sevenfold shall he be avenged. And put the Lord the sign on Cain that should not kill him every (one) whosoever (should be) finding + him.
16. And went out Cain from before the Lord and he dwelt in the Land that of Nod from east of her which (is) Eden.
17. And knew Cain + his wife and she conceived and bare + Enoch and he built the city and called the name of her which (is) the city after the name of his son Enoch.
18. And was born to Enoch Irad, and Irad begat + Mehuel, and Mehuel begat + Methushel and Methushel begat + Lamech.
19. And Lamech took to him two wives, the name of her that (is) one Adah and the name of her which (is) the second (*lit.*, next, or following) Zillah.
20. And bare Adah + Jobal ; *he* was the father to the inhabitants of the tents and the possessors of the possession.
21. And the name that of his brother (was) Jubal ; *he* was the father to every (one) who (is) laying hold of the cithara and the kinura.
22. And Zillah also *she* bare + Tubal-Cain, an artificer in every work that of the brass and that of the iron ; and the sister of him who (is) Tubal-Cain (was) Naamah.

23. And said Lamech to his wives : Adah and Zillah hear ye my voice, wives of Lamech hearken to my saying ; because that the man have I killed by my wounds and the youth by my blow.
24. Because that one in seven (*i. e.*, seven-fold) shall be avenged Cain and Lamech to seventy and seven.
25. And knew Adam again + Eve his wife and she conceived and bare the son and she called his name Seth, because that has given to me God the seed the other instead of Abel that (or because) slew him Cain.
26. And to Seth also to him (there) was born to him the son and he called his name Enosh. Then began (people) to call on the name of him who (is) the Lord.

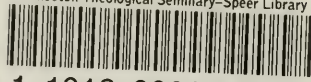
I don't know how to do better. The mountains
 said and I'll write to you and my good
 You lost the gift of my soul from corruption. I don't say so
 When my soul wanted I never heard the Lord
 And my prayer came out from the holy place

20/7/20
 11:00

Date Due

[illegible]

PJ5425.W75
Introductory Syriac method and manual,
Princeton Theological Seminary-Speer Library



1 1012 00027 6198